



the Chaplain



THE CHAPLAIN Attends
a Church Center Seminar

By Irene Murray



The Search for God

By Raymond L. Shoemaker



Who Am I?

By H. W. Johnson



Chapel on the Square

By Jack B. Kemmerer



Constitutionality of the
U.S. Military Chaplaincy

By Klaus J. Herrmann

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JUNE 1965

the Chaplain

A JOURNAL FOR PROTESTANT CHAPLAINS

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*All scripture quotations, unless otherwise designated,
are from the Revised Standard Version of the Bible.*

Editorial

A Visit to the United Nations

RECENTLY I attended a conference for church editors at the Church Center for the United Nations in New York City. This Center is housed in a new, twelve-story structure directly across the street from the United Nations complex and is not to be confused with the Interchurch Center overlooking the Hudson River next to Riverside Church and Union Theological Seminary. A pictorial report of the conference and the Center facilities is given elsewhere in this issue by the Assistant Editor of THE CHAPLAIN.

The day and a-half was well spent in a general review and discussion of the UN's current work and problems as interpreted by officials and panels of specialists in related fields.

Many United States military personnel wear the blue and white service ribbon on their uniforms denoting UN duty in Korea. This award is one of the few decorations which active US military personnel are permitted to wear with those given them by their own nation. Thus, chaplains have a natural interest in the UN.

Problems of Peace

It is said often that the UN does its most significant work and returns its modest cost many times over in the benefits of its worldwide health, educational, and economic projects. Criticism for the world organization is sharpest in the area of its inability to maintain the peace at all times and in all places around the globe. It seems odd to press such objections since not even the states that are most friendly to the idea of the UN are willing to give it the kind of au-

thority and resources requisite for such a role. An international problem is submitted to the UN after sovereign states have reached the limits of their own resources in dealing with it, up to and sometimes including acts of war and prolonged hostilities. Often the dispute has been exacerbated by the parties involved to the point that no mediation is possible until after a considerable cooling-off period. Into this sensitive breach the UN is expected to enter and perform a miracle in peace-keeping with a token force, voluntarily supplied by interested nations not a party to the dispute.

It is well to remember that the UN is an association of states, not a sovereign super-state. Its problems are basically the problems of its constituent members among themselves and with those nations outside the organization. To point out the weaknesses of the UN is merely to call attention to the limitations and problems common to all nations that inhabit this planet.

The Outlook

It must be admitted that there are pessimistic observers who feel that humanity is moving inexorably toward self-annihilation and that the current problems in the UN are merely reflections of the deep sickness and moral impotence of mankind. Suppose for a moment that the hour may come when the last discussion stops and the final restraint fails and all life on earth is obliterated. Perhaps in some later time visitors from outer space would examine the ruins of our civilization and dig up a copy of the UN's "Declaration of Human Rights." One such visitor might say to another, "Here was a people who recognized noble ideals but could not restrain the warring madness that eventually destroyed them." But there isn't a shred of help here and now in such melancholy speculation, such forlorn vindication.

A world in fear and ferment needs all the stability and restraint it can find, all the help and confidence it can muster. At twenty years the UN is young and imperfect but it is a tool at hand. It has done well whenever its support has been significant. If it needs to be reviewed in structure and procedure this should be done by the nations upon whom its existence depends.

One need not deny the present complexity and precariousness of life to subscribe to the inspiring view of the biblical prophets that the time shall come when nation shall no longer lift up sword against nation. Perhaps a revitalized and fully supported UN may be the instrument to move humanity a long stride toward justice and freedom for all men in a swordless world.

—A.R.A.

REMEMBER: Universal Bible Sunday, Dec. 12, 1965

Order Form

Scriptures for ARMY and AIR FORCE Chaplains

TO: AMERICAN BIBLE SOCIETY

450 Park Avenue

New York, New York 10022

FROM: Chaplain _____

(Please Print)

Address _____

(Scriptures will be sent to this address)

Quantity Required	Items	Cost Tabulation by the Society	
		Unit	Total
_____	New Testaments: for distribution to individual service personnel		
_____	King James Version		
_____	Revised Standard Version		
_____	Bibles: for recurring group use, hospital wards, reading rooms, libraries, day rooms, clinical waiting rooms, etc.		
_____	King James Version		
_____	Revised Standard Version		

NOTE I.

All Chaplains are advised:

- To read the statement on the reverse side of this order form before ordering.
- To keep in close touch with the denominational Chaplains Commission about Scripture programs and projects and to report to them or the Society newsworthy items about the use of American Bible Society Scriptures.

Navy Chaplains should order New Testaments and Bibles through the Navy Supply Depot. Free Portions or purchase orders should be directed to the American Bible Society.

Army and Air Force Chaplains should order all of their Scripture items through the American Bible Society.

NOTE II.

The American Bible Society is the agency of the Protestant Churches of the United States of America to provide for the Scripture needs of every person serving in the nation's armed forces. *The Society's primary responsibility is to furnish any person in uniform, who desires one, a New Testament free of charge; to provide whole Bibles for recurring group use and in unusual instances for uniformed personnel free of charge.* Usually individuals ready to use a whole Bible can afford to purchase one. Also, the Society provides an imposing assortment of 3¢ Gospel Portions listed in the Catalogue of English Scriptures on a free donation basis. A variety of Testaments and Bibles for purchase at less-than-cost-of-production are described in the Catalogue, as are free pamphlets and literature.

The majority of chaplains in due course have assignments outside of territorial USA. They or their families may minister to civilians of that locale, in Sunday School or Adult Bible Classes, some of whom may not read English. The American Bible Society is intimately related to Bible Society offices in a vast network, reaching all around the world. In these outlets you will find an array of Scripture items in many languages at already subsidized prices for such uses with civilians. The Society urges all in such circumstances to contact the nearest Bible Society office where every effort will be exerted to meet your Scripture needs for civilian use.

The American Bible Society is committed to meet the Scripture needs of uniformed personnel wherever it is stationed in the world. The overseas offices can render utmost cooperation in meeting other needs at less-than-cost-of-production prices.

Address all inquiries to:

The American Bible Society
The National Distribution Department
450 Park Avenue
New York City, New York 10022

Remarks by the chaplain:

Chaplain's Denomination

Signature



1. Registration at the Associated Church Press Seminar. L-R: The Rev. Alfred P. Klausler (reserve Army chaplain) executive secretary of the ACP and editor of *Arena*, registers Mr. Henry L. McCorkle, president of ACP and editor of *The Episcopalian*, and The Rev. A. Ray Appelquist, executive secretary of The General Commission on Chaplains and editor of *THE CHAPLAIN*.

THE CHAPLAIN

Attends a Church Center Seminar

By Irene Murray

FIFTY nations gathered in San Francisco in June of 1945 with a new dream for peace while the most terrifying war in history was not yet over. And the spark of hope flamed again in the hearts of tired,

sick people. The United Nations (UN) was born thinking of people, not of nations, for some of the people gathered there had not yet achieved nationhood.

The UN has survived many crises



2. Dr. Kenneth L. Maxwell, executive director of the Department of International Affairs, National Council of Churches, opened the meeting by moderating panel of the coordinated staff. L-R: Mrs. Katherine S. Strong, official observer, United Church Women; Dr. Clifford Earle, Presbyterian USA; Dr. Maxwell; Dr. Carl P. Soule, The Methodist Church; Dr. Katharine Kent, United Church of Christ; The Rev. Herschel Halbert, The Episcopal Church.

during twenty challenging years. Korea, Congo, Cypress, Vietnam—to name a few. Different views on man have rocked it. Discoveries and inventions have changed the face of the world. Scores of new nations have been born. But the tall tower on the New York East River has remained a symbol that races, ideologies, creeds, and nations may debate and compromise their differences over the conference table. Men have been sent to advise, sometimes to die, in far-off places to help

people maintain freedom for smaller nations. The dream is being realized, though maybe imperfectly as yet. Now there are 114 member nations. And this year has been designated International Co-operation Year (ICY).

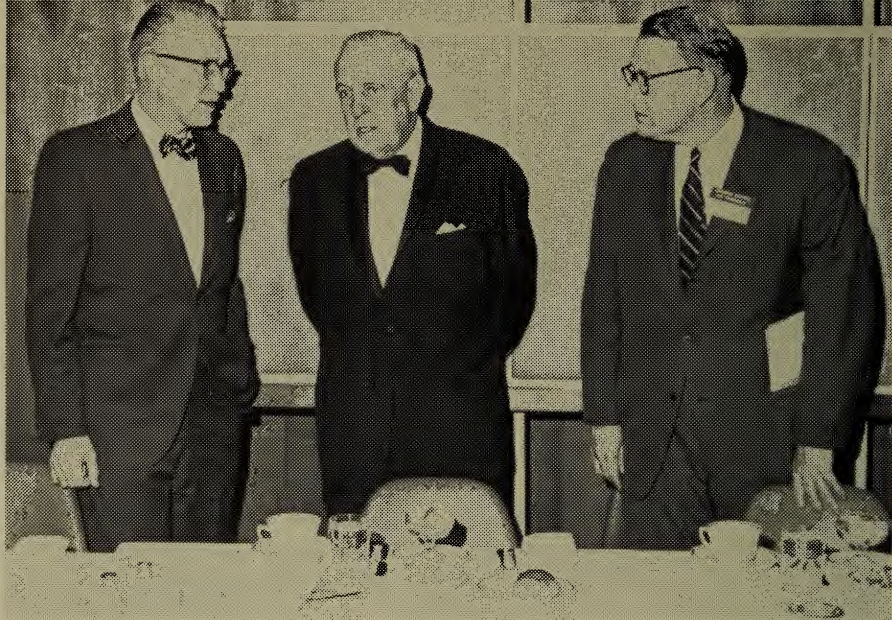
In October 1963 another dream took shape when the twelve-story Church Center for the United Nations (see back cover) was dedicated directly across the street from the United Nations Headquarters. Secretary of State Dean Rusk said



3. Mr. Gerard N. T. Widdrington, director of UN Services, Church Center for the United Nations, briefs the assistant editor in the attractive 12th-floor lounge dedicated to Dag Hammarskjöld.

4. Panel of news gatherers and disseminators, Conference Room Ten, UN. L-R at curved end of table: Mr. Robert F. Kenny, assistant to Mr. Osgood Caruthers; Mr. Tibor Mende, Chief, Economic and Social Information Unit, Office of Public Information, UN; Mr. Curtis Roosevelt, Chief, Non-Governmental Organizations Section, External Relations Division, OPI, UN; Mr. Osgood Caruthers (moderator of panel), Deputy Director, Press, Publications and Public Services, OPI, UN; Mr. Michael Hayward, Chief, Operations Service, Radio and Visual Services Division, OPI, UN; Mr. George Enninful, Correspondent, Ghana News Agency; Mr. A. G. Mezerik, editor *International Review Service*; Mr. Rudolf Stajduhar, president, UN Correspondents Assn. representing *Tanjug*, Yugoslavia. Mr. Thomas Hamilton, Chief, *New York Times*, participated but was not there for picture.





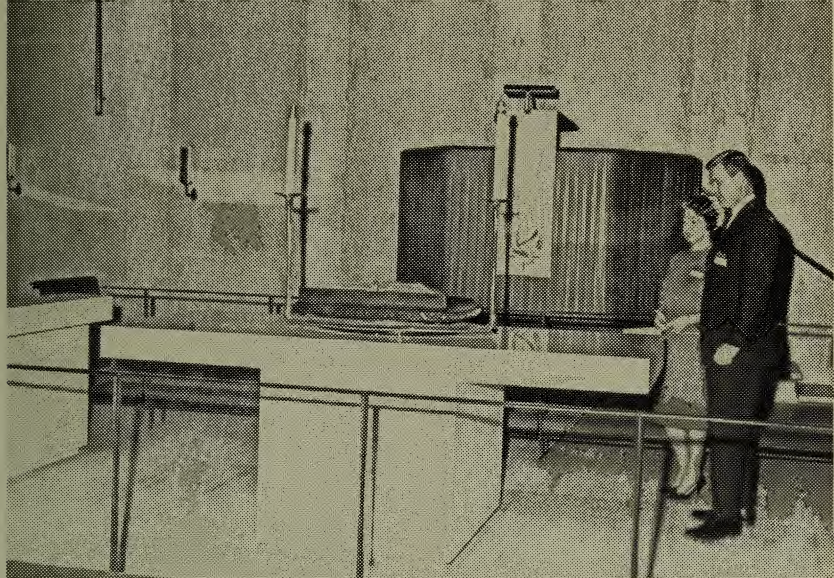
5. Dinner was served on the Tenth Floor. L-R: The Rev. Leonard J. Kramer, associate director of Department of International Affairs; Mr. Paul Hoffman, managing director, Special Fund, United Nations, speaker of the evening; Mr. Henry L. McCorkle, president of the Associated Church Press.

in part: "Here religious values are the distant stars by which we chart our course. . . . When we speak of moral values, we speak of what is permanent within the seas of political change."

The Church Center for the United Nations (CCUN) is a communications center between the churches and UN. Among the many services offered to the Protestant community are seminars where groups of people may come together for briefing by experts on world problems confronting UN. Two days in early March, Mr. Appelquist and I attended a seminar sponsored by the Associated Church Press and di-

rected by Mr. Gerard N. T. Wid-drington, director of UN Services, CCUN. By picture and word, let us tell the story.

DR. Kenneth L. Maxwell, executive director of the Department of International Affairs, National Council of Churches (NCC), moderated the panel of the coordinated staff of CCUN (see picture 2) and said: "We live in a changing world with unprecedented threats and opportunities for the human race. The age is perplexing, but challenging. What is the churches' stake in the UN?" Dr. Carl P. Soule, executive secretary for the United Nations



6. The quiet and lovely street floor chapel of the Church Center is visited by the editor and assistant editor of THE CHAPLAIN.

7. Mr. Widdrington, director of UN Services, CCUN, introduced Mr. Brian Urquhart, director, Offices of Under-Secretaries for Special Political Affairs, UN, who discussed current UN problems. In the background, The Rev. Leonard J. Kramer, and editors DeCoursey Rayner and Harold U. Trinier.



office of The Methodist Church, said that CCUN was not—as sometimes supposed—a high class lobby, but an educational group to communicate the program of UN to the churches. Each member of the staff representing NCC and those representing their own denominations cooperate in conducting seminars for adults, young people, professional people to acquaint them with the current problems and to reflect a Christian concern in the work of the UN. You may join one of the scheduled seminars or seek to have one tailored to fit the needs of your own group.

8. Photographed under the seal of the U.S. Mission to UN are the editor and assistant editor of THE CHAPLAIN.



9. Mr. Francis Carpenter, Chief, News Services, U.S. Mission to United Nations, discussed U.S. Policy in UN.

We left CCUN for UN where we attended a session of the Committee for Human Rights in which details are being worked out for the United Nations Human Rights Year to be celebrated in 1968.

An exciting session was moderated by Mr. Osgood Caruthers, Deputy Director, Press, Publications and Public Services, Office of Public Information, UN, in which each man (see picture 4) spoke briefly of his role in interpreting and communicating the ongoing work of UN. Differences of opinion must be adequately but carefully reported in balance. The Delegates' Lounge was



10. Director of UN Services, CCUN, Mr. Widdrington, and the assistant editor on the 12th-floor balcony at the Center. Seen in the background is the United Nations Headquarters, directly across the street.

mentioned as one of the nerve centers of UN. (It was almost empty when we'd visited it a little earlier.) The UN is a political house dealing with peace and security in the world. A world which had been dominated by the World War II Allies is tattered, and new political regroupings are taking place. As the panelists talked, we had a feeling that though the UN had fallen on hard times, as it had before and would again, it had achieved a significance that would assure permanence.

Mr. Paul Hoffman, managing director of the UN Special Fund (see picture 5), after dinner in the

Church Center spoke most persuasively of the giant work being accomplished. A March 31, 1964 report indicates that 112 governments have contributed to the Fund to assist 421 high priority projects in 130 low-income countries and territories. Total cost of the program has been \$919 million. Since it is a program of partnership, 40 percent is provided by the Fund and 60 percent by the recipients themselves. The developing countries need capital, skilled manpower, and modern technology. Through the Fund countries are surveyed for potential, technicians are trained, programs



11. Lord Caradon (second from left), chief representative for the United Kingdom, discusses the British view of the UN in Conference Room Ten.

are implemented. And the impact is doubled and re-doubled throughout the world. Money given by the United States must not exceed 40 percent of all contributions. Report through March 31, 1964, shows that we gave \$137,878,837 from 1959 to 1964, which is a small part of our contributions to other causes. The Fund gives hope and a hopeful people is never as dangerous as a despairing people.

MORNING devotions were held in the street floor chapel (see picture 6) by Dr. Howard A. Hageman, Reformed Church in America, who challenged us to serve God by serving our fellowmen.

The morning session in the tenth floor conference room began with Mr. Bjorn Hafgren telling us about the various UN publications (about 200 a year) that provide information. Most of them are available through the UN bookstore. Mrs. Thetis Reavis of the Foreign Policy

Association mentioned the FPA kits, "Great Decisions of 1965," designed to acquaint groups with background for discussion of problems facing the UN each year. Dr. Katharine Kent of the Church Center distributed sample newsletters which she sends out regularly.

Mr. Brian Urquhart, director, Offices of Under-Secretaries for Special Political Affairs (see picture 7) discussed "Current Critical Problems Before UN." He wondered why people are so surprised that there are recurrent UN crises. A government usually evolves from a monarchy to an oligarchy to a democracy. And this is now happening to UN. However, the UN has accomplished peace-keeping in the past, and is now. Mr. Urquhart followed Dag Hammarskjold in the Congo after the latter's tragic death, so he knows firsthand about peace-keeping. Yet such operations are small in cost of lives and money compared to war.

Following lunch in the Delegates' Dining Room we ran through the pouring rain to the United States Mission directly across the street from UN Headquarters where Mr. Francis Carpenter, Chief, News Services, (see picture 9), briefed us on the U.S. Policy at the UN today. We learned that Mr. Carpenter was interested in religious programs and served on the board of the American Bible Society. There are thirty-three members of a Special Committee now working out the details of continuing peace-keeping operations without bogging down the machinery. It may become a voluntary set-up. However, it should be remembered that 80 percent of UN personnel are working in sociological and technological fields in over 100 countries and territories. This cooperative work is continuing without break.

Again, through the slashing rain to the UN Conference Room where Lord Caradon, chief representative of the United Kingdom (see picture 11), spoke on the "British View of UN Now." He stressed the exciting days of rapid change in which we live. No one can assess correctly how much we owe the UN for keeping the peace, uneasy though it sometimes has been. For who knows what the world would have been these past twenty years without the UN? A changing world, but a challenging world. To live in it, men and women need to be well informed to attempt solving problems which often seem insoluble. And that is

one of the needs that the Church Center seeks to fill.

MY head whirled after two days and millions of words as I hurried through the now whirling clusters of wet snowflakes. It had been a tremendous experience and one which I shall be absorbing for a long, long time. Some words inspired me to great hope in the future. Some stunned me to silence. As almost everyone had said it is a world of change and challenge. How much does the world owe its uneven peace of the past twenty years to the drama of confrontation in the General Assembly, or the compromises so painstakingly worked out in the Security Council? How much, perhaps, to the tremendous military power of the United States? Time and circumstances change, but not people with their hopes and fears . . . and dreams.

There are those who wish to destroy our military power immediately feeling that it may drive us relentlessly toward the terror of World War III. And others as sincerely feel that military power has helped to maintain the "balance of terror." By whatever means that balance is maintained—while it is, we need to strive unceasingly to educate the peoples of the world.

Some day we hope to achieve that perfect peace when all men can lay down their arms, and the conference table alone can insure the peace. But while precious time remains, let us well cultivate our garden. END.

Inventory Your Religious Resources

By Clinton Grenz and Burl Hunt

Helpful hints for directors of religious education.

HOW can I make learning more interesting and challenging to my class? How can I hold the attention of the senior high department?" These and similar questions are being asked by many pastors, religious education directors, Sunday school teachers, youth workers, and all workers in the church who are faced with the challenge of teaching the Word of God and related subjects.

Fortunately, every community has a wealth of resources available to the teacher if he will survey the community and develop a guide or index to community resources and resource persons.

Once this guide has been developed, the field trip can be utilized by the teacher to give zest to the class by sense experience and observation of things.

The method employed to develop local resource guides is to develop a catalog, or guide, made on 4x6 cards and indexed according to subject or topic. The card should give information that would assist the teacher to select resource persons and places that would contribute most to the objectives of the lesson.

Some of the subjects could include: "Various Ways of Christian Worship," "History of Protestant Churches," "Christian Symbolism," "Study of the Jewish Customs," and many others.

The information on each card should include:

1. The place to be visited or the name of the resource person available for visits.
2. A description of what is to be seen on the field trip or the topic to be covered by a visiting lecturer.
3. The location of the place to be visited.

4. The name of the person to contact in order to make arrangements for the visit.
5. Limit of persons who can take the trip.
6. Time required for the trip.
7. Time the class or group is permitted to visit or the time the resource person can come to the church.
8. Age group or class that would benefit most.
9. Special information that would be needed by group prior to the visit.

Christian education directors and lay-workers often overlook available resource persons in the community. A guide that includes field trips should include resource people. Such a guide makes it possible for the teacher to select persons who have valuable information related to the subject matter area being taught in the Sunday school classroom.

Effective teaching cannot be limited to the classroom. In your community there is an abundance of resources and resource persons. Therefore, it seems appropriate to suggest that you "Inventory Your Religious Resources."

SAMPLE CARDS

A. Field Trip Guide Card

TOPIC: Religion

SUBJECT: Jewish Worship

DESCRIPTION OF LECTURE: The Jewish rabbi would discuss the manner in which Jewish people worship.

CONTACT: Chaplain (1st Lt) Herbert S. Rutman

PHONE: 9-6827 Fort Riley, Kansas

LOCATION: Funston Chapel, Fort Riley, Kansas

LIMIT OF PERSONS: No limit

TIME REQUIRED FOR TRIP: 2 hours

TIME CLASS IS PERMITTED TO VISIT: By appointment

AGE GROUP OR CLASS: Junior High and Senior High

B. Card Listing Resource Persons

TOPIC: Religion

SUBJECT: A study of various denominations in the United States

DESCRIPTION OF LECTURE: Using various pastors from various denominations.

CONTACT: Pastors

PHONE:

LOCATION:

TIME REQUIRED FOR LECTURE: 30-40 minutes followed by question and answer period.

TIME LECTURER CAN COME: By appointment

AGE GROUP OR CLASS: Any age group above junior department

AT YOUR SERVICE

Drinking Problems (first published in 1958) has been revised and brought-up-to-date. More than 400 facts are to be found in this popular booklet; e.g. "Today there are 97,271 more alcoholic beverage outlets in the U.S. than the combined total of churches, synagogues, and temples." Available for 50 cents per copy from Service Department, The Methodist Church, 100 Maryland Ave., N.E., Washington, D.C. 20002.

An Institute on Christianity and World Affairs will be held at the American University, Washington, D.C. July 12-30, 1965. Among the faculty members will be Dr. John C. Bennett, President of Union Theological Seminary, New York. A similar institute will be held at the Church Center for the U.N. in New York City, August 2-6. For further information write Institute on Christianity and World Affairs, School of International Service, American University, Washington, D.C. 20016.

Thirty-two graduate and undergraduate courses are offered during the summer session of Concordia Seminary, 801 DeMun Ave., St. Louis 5, Missouri.



PREACHING CLINIC

JAMES T.
CLELAND

The Follow-Up

LAST November three of us on the Duke Divinity School faculty sat in an office mulling over a ploy in which we were about to be jointly, yet individually, engaged. Each of us had to speak twice in chapel, in successive December weeks, and we had been asked by the chairman of the Worship Committee to talk together about what we would say so that, if possible, there might be some relationship, even continuity, in the six Advent meditations. You have heard folk complaining about the left-wing, socialistic, collectivistic leanings of college professors. This meeting would have eased your minds and quieted your worries. Individualism, *laissez faire*, private enterprise were to the fore! We, singly and separately, believed that if each man did his best, the good

of the whole would be the automatic outcome. Classical capitalism could not ask for more.

One participant admitted that he was not particularly concerned about the fact that he was to speak during Advent. He had a couple of ideas he wanted to talk about, and he was going to talk about them—Advent, Epiphany, Eastertide, what have you. He might mention Advent, but it would be neither his frame of reference nor his point of departure. The second remarked that he wanted to make use of two of the hymns in early Luke: the *Magnificat* and, I think, the *Benedictus*. They had a Christmas flavor and might well be appropriate in early December. The third participant pled for a joint agreement that Advent was preparation for the coming of Jesus, and

Dr. Cleland is Dean of the Chapel, Duke University, Durham, N.C.

that we might, collectively and separately, think of it under the heading of triple preparation (each of us concentrating on one): for the coming of Jesus in Bethlehem; for the coming of Jesus into our own lives; for the coming of Jesus in glory and judgment at the end of the world. That suggestion was vetoed: two to one. For the record, it should be added that, by osmosis and *agapē*, we did manage to come to some understanding, even agreement; there was continuity in the resultant six meditations.

But one disturbing fact emerged as we reflected aloud together. Because the churches are becoming more aware of the Christian Year, they are doing a better job of preparing the worshipers for the great days in the faith, especially for Christmas and Easter. But is there any follow-up to these high and tremendous events *after* December 25 or Easter Sunday? In our own Divinity School we make ourselves ready for Christmas, but, because of the vacation period, we never celebrate it within the academic community. We scatter for Christmas. That is almost equally true of Easter. Yet the Christian Year, in its deservedly earned wisdom, provides periods of follow-up. It knows that one day is not enough for thorough celebration. Let us look at the follow-up in three instances.

Christmastide lasts for at least twelve days, from December 25 until January 6: Epiphany. There are one or two Sundays in that period,

when we could preach about the meaning of the Incarnation, the enfleshment of the divine, unless we are so controlled by the secular calendar that we feel bound to talk about the New Year on one of them. If December 26 is a Sunday, then we might remember that on that date the liturgical churches honor Saint Stephen, Deacon and Martyr. There must be a sermon-thought in the juxtaposition, *within twenty-four hours*, of the birth of Jesus and the death of the first Christian martyr: a cause and effect relationship. If December 28 is a Sunday, then we might remember the Holy Innocents, the babies who were murdered by Herod because Jesus was born. Moreover, there are at least six Sundays in Epiphany, which may emphasize the continuing appearance of Jesus to the Gentiles, wise men and otherwise. If we took this joint, post-December 25 season seriously, we would sing no Christmas hymns before Christmas Eve, and we would shout them with joy for days, maybe weeks, thereafter. This would be quite a follow-up.

More and more of us are making our folk ready for Easter, the real birthday of our faith, and the real beginning of the Christian Year. All the festivals and feasts of the church are dependent on Easter—not on Good Friday, not on Bethlehem—but on the raising of our Lord from the dead. Because, as Paul pointed out, “if Christ be not risen, then is our preaching vain, and your faith is also vain” (1 Cor. 15:14

KJV). It is in this resurrection-sign that we conquer. But what do we do after Easter Sunday? Eastertide lasts forty or fifty days, depending on its termination with the Ascension or with Pentecost (Whitsunday). Here are five or six Sundays when Easter hymns should still be sung, when the post-resurrection passages of Scripture should be read, when sermons should be preached on the intent and the content and the extent of the good news and the resultant good life of the Easter message. This is the necessary follow-up, so that our folk may be rooted and grounded in the Easter faith, and grow as Easter Christians.

Following Whitsunday, the second half of the Church Year begins. The first half, from the Sundays in Advent, dealt with the coming and the life and the teaching and the death and the resurrection of Jesus: God speaking to man through His Son. The second half, the Trinity Season, twenty-seven or twenty-eight Sundays, deals with man's response, in commitment, to that revelation. This is the time to talk about the Church at work in the world, as an organization and as individualized in the behavior of single Christians, here, there, anywhere. But this work is *post-Easter work*, posited on the fact that the Resurrection

placed God's imprimatur on Jesus, so that his teachings have the right to be studied and obeyed. Moreover, this work is *post-Whitsunday work*, posited on the fact that the indwelling Spirit, "who proceedeth from the Father and Son," gives us power to implement the required, and desired, continuing of Jesus' ministry. This is the time for explicating the Christian ethic, personal and social, always remembering that its exposition is centered in the intimate dependence of the believer on God, and its implementation is found both in the Church and in the world. "Kingdomtide" is a good word for some of the Sundays in Trinity Season. Why should it not describe *all* of the Sundays in the second half of the Christian Year? It is the valid follow-up to Easter and Pentecost.

You may reject all this. Some of you will! You may even believe with Robert Louis Stevenson that "to travel hopefully is a better thing than to arrive." Maybe. But that meeting in an office at Duke made me reflect on the matter of the follow-up. And I am glad that the Christian Year anticipated my reflections, and suggests, recommends, even commands a follow-up to Christmas and Easter and Pentecost.

END

"The Techniques of Marriage and Family Counseling" will be the subject of the eighteenth annual summer workshop (Aug. 2-14, 1965) conducted by the American Institute of Family Relations, Paul Popehoe, President. For detailed information write the President at 5287 Sunset Blvd., Los Angeles, California 90027.

The Search for God

This address was given to the Protestant Men of the Chapel at Osan AB, Korea.

MAN'S search for God is as old as thinking man himself. The Bible is filled with references to this search. Elijah, harried by King Ahab and Queen Jezebel, sought God in the mountains of the desert:

A great and strong wind rent the mountains, and broke in pieces the rocks before the Lord, but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire; and after the fire a still small voice (1 Kings 19:11, 12).

David the psalmist cried out for God: "My soul thirsts for thee . . . Make haste to answer me, O Lord!" (Psalm 143:6, 7).

Thus Elijah and David spoke of their constant search for God, a search that is never ended and today is infinitely more complex than theirs. God himself does not make

it easy, for he speaks to us in many voices.

It is He of whom it is written in Exodus 12:29, 30: "At midnight the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh . . . to the first-born of the captive in the dungeon . . . and there was a great cry in Egypt, for there was not a house where one was not dead."

Yet this same God of vengeance, almost vindictiveness, is a God of infinite mercy. Not long ago I read a story of a priest baited by a doubter. "Is there a hell?" asked the tormentor.

"Yes, I believe there is a hell," was the reply.

"How many people would you guess are in this hell?" came next.

"Ah, that I cannot answer, for there may be none. Who am I to place a limit on God's mercy?"

Within the Bible itself are many apparent contradictions in man's

search, and it is of two of these I shall speak today.

One of the passages is the lament of Job:

"Oh, that I knew where I might find him . . . Behold, I go forward, but he is not there; and backward, but I cannot perceive him; on the left hand I seek him, but I cannot behold him; I turn to the right hand, but I cannot see him" (Job 23:3, 8-9).

The other passage is the equally familiar one in the 139th Psalm:

Whither shall I go from thy Spirit?
Or whither shall I flee from thy
presence? If I ascend to heaven,
thou art there! If I make my bed
in Sheol, thou art there! If I take
the wings of the morning and dwell
in the uttermost parts of the sea,
even there thy hand shall lead me,
and thy right hand shall hold me
(Psalm 139:7-10).

These two texts are obviously contradictory and a logical demonstration that both could be true would seem impossible. And yet nothing is more certain than that both statements *are* true. Not only are both unmistakably sincere and authentic cries from the hearts of two of the Bible's most sincere and authentic authors, but both are cries from our own hearts also. We, too, find ourselves saying, "Oh, that I knew where I might find him," and, sometimes, almost in the same breath, "Whither shall I flee from his presence?"

When we are aware of God at all—and every man is often aware of him—we are aware of him as the One whom we cannot find but whom we cannot escape. Nothing is more characteristically or essentially true of God than this; it is thus that we recognize him as God. It is the fact that God is the undiscoverable One and the inescapable One which, more than anything else, makes human experience the mixed and contradictory thing it is and accounts for both life's glory and pathos.

If God were simply undiscoverable we would simply forget him, or better, we would never have thought of him at all, and thus would escape the acute and overwhelming sense of life's critical importance, the feeling of being under awful and incalculable responsibility, of having to choose perpetually between possibilities of infinite significance, of standing constantly on the verge of either hell or heaven, that is, either utter and final defeat or utter and final victory—in a word, we would escape much of the peculiar torment of human living.

On the other hand, if God were simply inescapable, again we would simply forget him, or better, we would never have thought of him (for we are as indifferent to what we know too well as to what we do not know at all) and again would have been spared the perpetual and desperate conflict of doubt and faith, of fear and hope, upon the issue of which the whole meaning of our lives seems to depend.

But the fact is that though we cannot really know God, we cannot escape him, though we cannot lay our hands on him, his hand will not let us go.

So we cry, "Oh, that I might either find him or get loose from him, might grasp him firmly and surely or escape completely from his grasp! Oh, that I might flee from the presence of him whom I cannot find! Oh, that I might find him from whose presence I cannot flee!"

Every man and woman has tried to escape this tension and to reduce his life to simple terms by denying one or the other element in this paradox. We have tried and sometimes, for a while, perhaps succeeded in convincing ourselves that we know God, that we have found him fully and finally.

We have hit upon some argument for his existence which we believe put that fact entirely beyond the possibility of doubt; we have discovered or formulated some statement, whether in the language of dogma or of science or philosophy which, we have decided, adequately defines God's reality; we have accepted the view that some practice—whether a religious rite or a psychological technique—makes his reality surely and readily available to us; and we come finally to feel that we have laid firm hands upon God and that he will never escape us.

And then some bitter disappointment overtakes us; or, we are forced by study or by some experience to

give due heed to the vast impersonalization of nature; or we are brought face to face with the tragedy of evil and death, in which all human history and every man's life is inextricably involved—and all of our smug confidence is swept away; the argument for God's existence which seemed so clear and secure now appears thin and precarious, and we wonder how it could ever have satisfied us; the definitions so carefully worked out and which seemed so satisfactory now appear either hanging in the air, mere words answering to no reality at all, or else utterly inadequate to the reality indicated by our experience; and the comfortable sense of possessing God, of having him, as it were, in our control, has evaporated, leaving hardly a trace of itself behind.

And, feeling ourselves threatened with the only really irremediable loss—the loss of the meaning of our existence—we cry desperately, "Oh, that I knew where I might find Him!"

Or, perhaps we seek escape from the tension in the other way; we begin by recognizing how far short all the arguments for God's existence fall of actually proving it, and on the other hand we see the facts of nature and history which seem effectively to deny it. We have little trouble convincing ourselves that we have never seen God clearly nor heard him unmistakably.

We decide that man's gropings for God represent no more than his

fear of being alone, his unwillingness to rely completely upon himself. We conclude that just as our scientific work seems to proceed quite smoothly without reference to God's reality, so the understanding of history and of contemporary life and the rationalization of ethics and politics do not require any such reference.

Indeed, we decide that this rationalization can be done more simply and plausibly without it. We ask, then, why we should believe in God or waste any thought on him, and not receiving any answer, we do straightway forget him. And then, sudden confrontation with the mystery and beauty of nature in a lonely place; a momentary glimpse into the soul of a friend; the love of a woman or a man; the birth of a child; or one of the miracles we all experience—then, something happens in which our hearts are laid bare to life and we are stabbed awake.

We cry "God!" whether in ecstasy or despair, and with that cry wrung from us by life itself, our vaunted system has had its day and ceased to be, our self-reliance is shown up for the pathetic thing it is, and our self-righteousness is in the dust. We wonder that we could ever have been so blind to One whose reality now, for the moment at least, seems so certain and so utterly important.

And we know we will never escape from God, even though we may again succeed in convincing ourselves that he is a delusion; that

though we may deny him with our heads, it is our destiny to affirm him in our hearts; that though we may forget him and may be able to persuade ourselves that we ought to forget him, he will nevertheless continue to remember us, will beset us behind and before and will find ways of forcing us to become aware of his presence.

The knowledge of God is clearly not a simple thing. It is certainly not contentment.

Indeed, the only irreligious people, if there are any, are those who are contented, and it makes little difference whether they are contented *with* God or contented *without* him.

We are infidels, not when we have not found God, but when we are content not to have found him—or, when we are content *that* we have found him and that no further effort to know or understand him is necessary.

The peace of God is no simple complacency, however devout. It passes understanding.

It is at one moment trust in the God we know better than we know ourselves and the utter risking of ourselves to the God whom we do not know at all. It is this fact that brings faith and doubt so near together; there can be no vital faith without doubt; there can be no really serious and radical doubt without faith. And this is true because God himself, the object of both the doubt and the faith, is both inescapable and undiscoverable.

To deny God is to deny that which we know best; to affirm God is to affirm that about which we know least.

To be complacent in either the denial or the affirmation is the only way to be irreligious.

One who thinks he has escaped God and one who thinks he has discovered him are both mistaken, and God will find means of telling them so. The reason God's reality is thus undiscoverable and inescapable is simply that God is God. That is, God is that in which we (and all things) exist. He is not one object among others; he is the ineffable ground of our own and all being.

He is, therefore, most intimately present and yet far beyond our understanding. He is the least adequately and most intimately known fact in our existence—least adequately known because, however sensitive we may be, we cannot know God except as he touches us and the great ranges of God's being lie beyond our knowing. Most intimately known because his reality encloses us on every side and pervades our very beings, and though in our dullness of mind and heart we may not know it, we cannot move or stay without touching him.

He is a part of us and we of him. To lose the sense of him is to be lost; to be actually separated from him would be to die forever. So near is he to us that when we are aware of him we can scarcely distinguish between ourselves and him. For it is God who has made us, and

he has made us for himself. That is why we are restless till he destroys our peace; bound till he lays his strong hands on us; weak till we surrender our wills to him; dead till we die that he may live in us.

I have been talking of *our* knowledge of God, but we are related to God, not primarily as knowers, but as persons known. What knowledge of him is given to us is really our awareness of his knowledge of us.

We cannot see him, but we know that he sees us.

We cannot hear him, but we can know that he hears even the thoughts in our hearts.

We cannot touch him, but we can know that he encloses and pervades us like the air we breathe.

We cannot know him except that we *can* know that we are fully and intimately known by him.

Not in our knowing, but in our knowledge of *God's* knowing does God make himself known to us.

And in such knowledge of being known of God are peace, health, and power—and, if we are faithful, enough light for each day's walking.

Let us pray:

May the Lord bless us and keep us, the Lord make his face to shine upon us and be gracious unto us; the Lord lift up his countenance on us and give us peace. Amen. END

The surest way to break a bad habit is to drop it.—Jack Herbert.

Who Am I?

This sermon was preached at the chapel of the Royal Military College of Canada, Kingston, Ontario, Canada.

Text: Don't let the world around you squeeze you into its own mold, but let God remold your minds from within, so that you may prove in practice that the plan of God for you is good, meets all his demands and moves toward the goal of true maturity. As your spiritual teacher I give this piece of advice to each one of you. Don't cherish exaggerated ideas of yourself or of your own importance, but try to have a sane estimate of your own capabilities by the light of the faith that God has given to you all (Rom. 12:3, 4 Phillips).

And ye shall know the truth, and the truth shall make you free (Jn. 8:32 KJV).

IN the past few years a great debate has raged throughout the world on the subject of education. Many questions have been asked and are being asked about different aspects of educational work. Hot arguments are waged over what subjects should be included in a curriculum and the methods used in teaching. A casual glance at some of the textbooks that are being used today, even in the junior grades, is sufficient to make us aware of the great change that has taken place in content and in method. From time to time we see

announcements in the newspapers that new courses, particularly in the field of mathematics or science are being proposed for both elementary and secondary schools. This has been necessary because of the tremendous advance in both of these fields. The boys and girls of today must be aware of these new developments in mathematics and science if they are to take their proper place in the world.

But while there is a great deal of controversy about what material, and how much, should be included

in a course, there is even a greater difference of opinion as to what courses are necessary for the student of today. Some argue that the scientific courses should be stressed even though it means the elimination of other courses. But there is an equally vociferous group who declare that the study of science alone is not enough. They state that if students are to be properly equipped for life they must be well grounded in the humanities. It is only when the individual has an appreciation and understanding of art, philosophy, and literature that he is prepared to use the tools that science makes available. Some would go even further and declare that the most important study for the individual is—to know himself. They point out that an accurate knowledge of oneself and of one's own abilities is necessary before other knowledge can be used properly. It is only as we know ourselves that we are fitted to perform our tasks.

How do we go about knowing ourselves? Is there any standard that we can use? The Department of Weights and Measures in this country keeps a standard yardstick in a special room where the temperature, humidity, and other factors are rigidly controlled so that there is never any variations in its length. From this one, all others are corrected. In respect to our life, can we find a standard by which we can make an accurate judgment of ourselves and of our progress?

One suggestion that is often made

is that we seek to see ourselves as others see us. We remember the Scottish poet, Bobbie Burns, putting it thus:

Oh wad some power the giftie gie us
To see oursels as others see us!

We realize that there would be certain advantages to possessing this power, although many of us might find it frightening and far from flattering.

I am reminded of a series of cartoons published a few years ago, prior to Mother's Day. In this series of cartoons the artist depicted a young mother as she appeared to (1) her mother-in-law; (2) her children; (3) her husband; (4) an outsider; and, finally, how she would like to see herself. The mother-in-law thought of her lying on a chaise lounge dressed in a glamorous negligee, reading a movie magazine and devouring chocolates from a half empty box. Her husband had two images of her in his mind. In one, he saw her with one hand out for money and the other holding a sales advertisement, with dollar signs about her head. But the other image was of a smart young woman looking almost like an angel. Her children had still another image. In their minds she seemed to have six arms and hands, each hand holding a symbol of a different task. The image she had of herself was of a person sloppily dressed with unkempt hair and droopy stockings chained to the kitchen. The outsider

saw her as a smart young woman with the latest hair style, well dressed and at ease in every situation.

It would be interesting to be able to see ourselves as others see us—our friends, our loved ones, the man or woman we meet on the street—and place these different images against those we have of ourselves.

Yet if this were possible for us, we would have to realize that none of the images were accurate. Our friends and loved ones would see our strong points or our weaknesses, but rarely see them in perspective. We tend to have an exaggerated view of our weaknesses and our strengths. It would be difficult to find an image that was not distorted, and a distorted image would not serve as a gauge by which we could judge ourselves. If we seek to know ourselves using this method, our knowledge will be partial, and not sufficient to enable us to meet the problems that confront us.

Is there any way out of this dilemma? Turning to the scriptures we find that a great deal is said about knowledge and knowing one's self; but that that knowledge is always related to one's knowledge of God. When we turn to the New Testament it is knowledge of God as revealed to men through his Son, Jesus Christ. If as Christians we desire to know ourselves, to know our strengths and weaknesses, then we must seek to see ourselves in the light that comes from Christ. It is only in that light that we can make

a proper estimate of our abilities and of our opportunities.

In the light that comes from Christ we are able to see ourselves in a realistic way, neither being overly optimistic nor yet pessimistic. In that light we are able to take a realistic approach to our talents. This is helpful in two ways. First, it forces us to realize that these talents do not belong to us to do with as we like. Whatever talents we may happen to possess are a loan from God and, since they are a loan, it is our duty to use them wisely. We are not facing our responsibilities if we waste them. In the light that comes from him, we are able to examine our weaknesses and acknowledge them to ourselves and to God. And in acknowledging our frailties we find that they no longer have the same power to frighten us, for we know that the Master can take them and use them to his glory. Through him the weak things may become strong.

So the Christian faith is realistic, for it accepts men as they are, and at the same time sets before them what, with God's help, they may become. This is the way in which Christ dealt with men when he was among men. He took what we would think of as very ordinary persons and, because of his vision of what they might become, they found it possible to be those persons. There was Peter, the big, rough, burly fisherman, who was quick to speak and often hasty in judgment. We would have regarded him as poor

material for the leader of a great cause. But the Master saw something else, something that would make this man a giant among men, one who would turn the world upside down. As well as Peter there was James, John, Matthew, and Judas. Even with Judas I am certain Jesus made a realistic appraisal of this man's character. He knew the flaws that were to be found within, but also he had a vision of what this man might become and he hoped that in his presence, Judas might be that man.

Paul was aware that these new Christian believers to whom he was writing must approach their new lives with the same realistic view. In their world as in ours, there was always the danger that they would be squeezed into the mold of those about them. They would feel that they had to conform to pressures from without that were too great for them to resist.

Now, as then, there are many forces at work that seek to make men conform to a certain pattern. Those of you who at some time or other have been a part of the armed forces have come into contact with an organization that is very successful at achieving certain uniformity. It is so successful that after a time there is a tendency to walk in the same fashion, to speak in the same clipped tones, even to look somewhat alike. On one occasion a friend of mine decided that he had been in the service too long. He had visited a large fair on Veterans' Day. Ad-

mission was free that day for members of the armed forces, but he was in civvies—a stranger to the city and not aware of this custom. As he went forward to buy his ticket, he was greeted by the man at the gate saying: "Come over here, sir, servicemen don't pay today!" At that moment he decided that he had been in the service too long.

For practical reasons there has to be conformity in the armed forces or the system would fall apart. But conformity is not limited to the armed forces. I would suggest that if you visit one of our large cities with some knowledge of the groups that you are apt to find there, it is quite possible to watch the crowd and pick out the different groups as they go by. Their clothing, their mannerisms, their general appearance is as significant as a uniform. This is not new, for men and women tend to conform to the custom of the group with which they are most closely associated.

It is easy to be critical of this sort of uniformity, yet let us remember that it can help to simplify many details of daily living. But if this conformity is carried too far, then it will tend to destroy the intellectual and the spiritual life, and the creative spirit will be smothered. Again, this can be illustrated by the armed forces. The commanders whom history calls great are those who while they have respected the traditions of the past were prepared to depart from the past if the particular problem facing

them demanded it. It was this willingness to strike out on a new path that enabled them to achieve greatness. They did not allow their intellects to be frozen into a fixed mold.

We should be aware of this in our Christian life, so that we seek to judge our decisions in the light that comes from God through Christ. Too often we are tempted to accept the views of our neighbors. There is always the tendency to accept the prejudices of the group without question on our part. Paul would have us bring our attitudes, our ideas, into the light that comes from Christ; that in that light we might be able to see them aright. He warns us against being squeezed into the same mold as others round about us, until we examine that mold by the light of his ideals. We wish to know more about ourselves, and he reminds us that we can find a standard by which to judge ourselves in the light that comes from Christ.

It is in the presence of Christ and in the light that comes from him that we can find guidance for the problems that face each one of us.

END

BOOK REVIEWS

The Campus Ministry. Editorial by GEORGE L. EARNSHAW. Judson Press. 1964. 329 pp. \$6.95.

The editor of this book says: "This book is a cooperative attempt to give to those living and working on today's college campuses an overview of what

the church's mission is and how it is being implemented." Fourteen Christian leaders working with students give their views on various subjects—the church, the university, and the culture; campus culture; ministering to the college mind; the role of a Christian faculty movement; preaching in an academic community; fellowship with foreign students; travel, study and service, as related to the campus ministry; counseling; church and state in public education; campus evangelism.

The summary and uniting of the various ideas are found in the opening chapter: "A General Philosophy for a Relevant Campus Ministry." Chaplains will find much help in this book for they are seeking also to minister to this age group.

The Ecumenical Scandal on Main Street by WILLIAM B. CATE. Association Press. 1965. 126 pp. \$3.50.

We've been talking about the ecumenical movement on the higher levels—through world and national organizations—but how about it down there in the local church? Dr. Cate declares that the ecumenical movement has not yet made a significant impact on the life of the average congregation. So let us begin there with faith-and-order dialogues, with a joint witness to the total community.

Why I Believe There Is a God by Howard Thurman and Others. Johnson Publishing Co., Inc., 1965. 120 pp. \$3.95.

A theme of perennial concern dealt with sensitively and personally by a number of distinguished Negro ministers and theologians. These seventeen testimonies give the reader an uplift.



This chapel is unusual in that it was built by policemen for policemen.

Chapel on the Square

By Jack B. Kemmerer

THE dignified little Chapel on the Square stands unique; it is the only chapel of its kind in Canada, and possibly in the whole world. Almost surrounded by sizable "blocks" as the Mounted Police term the various red brick buildings, it is the oldest, most historic build-

ing of the many comprising Royal Canadian Mounted Police Headquarters at Regina, Saskatchewan, Canada.

The little chapel, built by policemen for policemen, has solemnized baptisms, weddings, and funerals for more than half a century. Tablets,

stained glass windows and other tributes honor stirring memories and valiant deeds of the Mounted Police and their families.

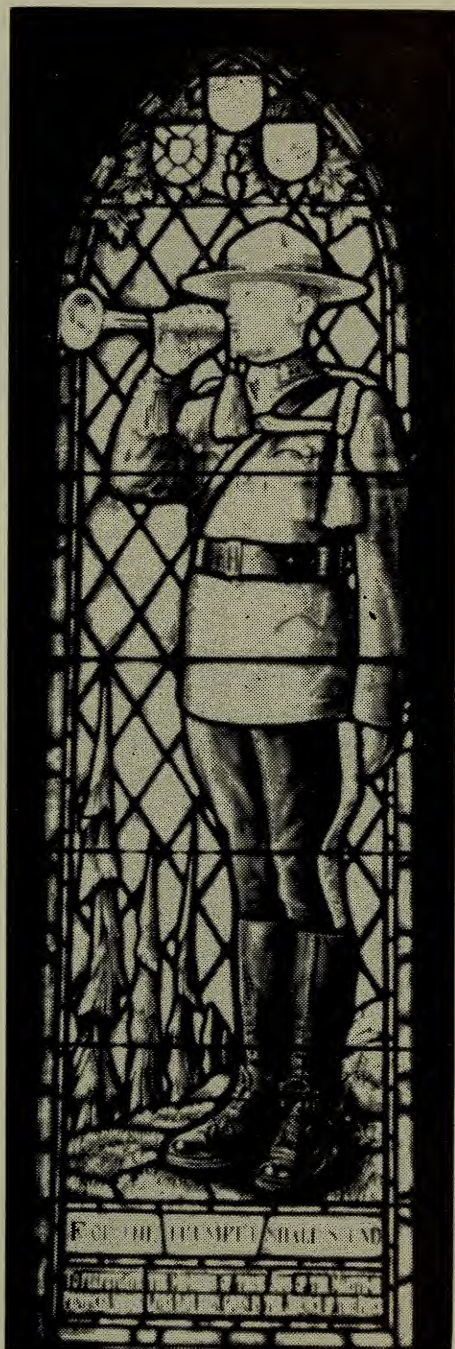
The walls of the building that became the chapel were brought to Regina by steamer and oxcart in 1885. Originally used as a mess hall, the building was changed over to a chapel through the efforts of a woman deeply interested in the church, Mrs. Herchmer, wife of the Headquarters commanding officer.

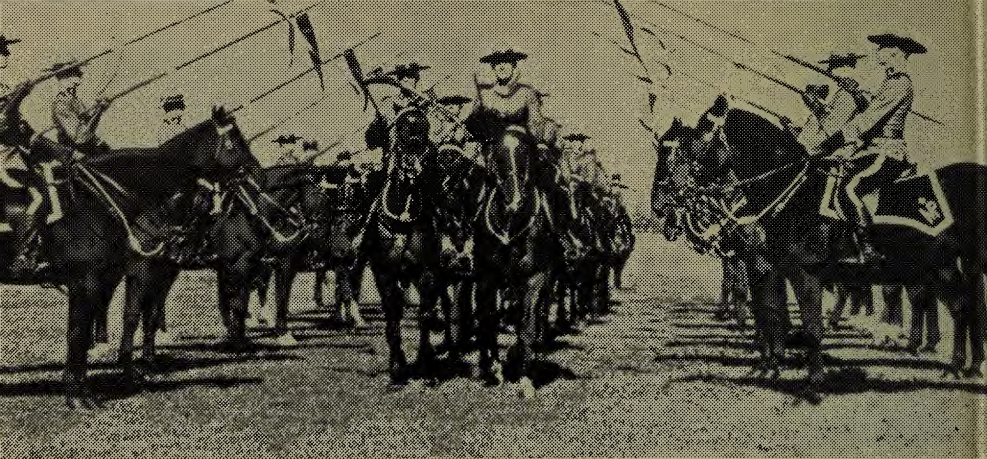
Led by RCMP Sergeant George Service, the members of the famous mounted police corps installed the chancel and pews and thus the Chapel on the Square came into being during the year of 1889.

A dignified white cross silhouetted against the azure prairie sky has always hallowed the chapel's sacredness. Until 1939 it rose from the apex of the chapel room. In that year the policemen of the Force designed and constructed a tower, which the cross now mounts.

Around the wooden walls of the chapel, that have thousands of times resounded to hymns and church services, there are many plaques. They commemorate dramatic incidents in the stirring history of the colorful police force. They tell of young lives lost in the early West; of lives lost in maintaining law and order, and of women and children

Window left of altar portrays a trumpeter sounding reveille, symbolizing the last awakening when those who are dead arise to face their Creator.





The drill team of the Royal Canadian Mounted Police is world famous and has performed and been acclaimed at horse shows throughout the entire world.

The red brick "Blocks" of the Royal Canadian Mounted Police Headquarters in Regina, Saskatchewan, Canada, dwarfs the little Chapel on the Square.



who lost their lives following their husbands and fathers into the barren lands policed by the Mounties.

The stained glass memorial windows in the Chapel on the Square are magnificent in design and color. The two on either side of the altar portray a member of the Force in a most realistic manner. The window on the left of the altar portrays a constable of the Force standing in the attitude of mourning—his carbine reversed and resting on the toe of his shoe, his eyes downcast. The window on the right portrays a trumpeter sounding reveille, symbolizing the last awakening when we shall rise to meet our Creator.

A constable of the Force stood as a model for these impressive windows which are depicted entirely in the colors worn by the Force. The sunlight through the colorful windows reflects into the tiny chapel.

Royalty have frequently visited the Chapel on the Square. Her Majesty the Queen of England, who with her husband, H.R.H., the Duke of Edinburgh, visited the chapel as Princess Elizabeth in October of 1951, told the chaplains that her mother, Queen Elizabeth, had told her to be sure and visit the RCMP Chapel while in Regina.

The Force has its own chaplains: Bishop E. H. Knowles, L.L.B., D.D.S., F.R.G.S., and assistant chaplain, the Reverend Cannon William Cole, D.D. The Chapel on the Square is one of the oldest houses of worship in the Northwest

and those who enter, members of the Royal Canadian Mounted Police, their families, citizens, and visitors from near and far sincerely feel, "We Love Thy House, O Lord."

END

BOOK REVIEWS

Pre-Seminary Education by KEITH R. BRIDSTON and DWIGHT W. CULVER. Augsburg Publishing House. 1965. 257 pp. \$4.75.

Although the title says "pre-seminary education," the basic presupposition behind this book (or report) is that the sequence of pre-seminary, seminary, and post-seminary periods in the training of ministers are strands out of which a threefold cord is twined. The question asked and answered is: What are the essential educational requirements for effective ministry and how can the total educational resources available be used together to meet those needs?

One of the reasons for the study is the lack of cultural integration of the minister. As Paul Tillich put it: "The reason for the irrelevance of the Christian ministry in our time is that it has not learned to speak to the people of a largely secularized world in such a way that they feel: this message concerns us ultimately. . . ." (p. 10).

Truths in Tension by John Habgood. Holt, Rinehart and Winston, Inc. 1964. 157 pp. \$4.50.

The author declares that we must recognize the truth in both science and religion—and live honestly with the tension between them. A good book.

Some Considerations on the Constitutionality of the U. S. Military Chaplaincy

By Klaus J. Herrmann*

RECENT Supreme Court decisions¹ have again succeeded in attuning the attention of Americans to the problems and issues surrounding church-state relationships. These decisions, while notable and valuable *per se*, neither did nor could do justice to all the areas of conflict and question within the realm of governmental concern for religion. One of the principal considerations in this general context pertains to the complex of federally supported chaplains of religion. These ministers of various sectarian churches serve well the needs of sundry clientele: the military establishment; veterans' hospitals; federal prisons; insane asylums; and even the elected representatives of Congress. This discussion considers only the military chaplaincy and its relationship or propriety vis-à-vis the stipulations of the first amendment to the Constitution.

The chaplain is a clergyman in uniform; he represents religion. His duties as a religious and spiritual leader are established by law and the ecclesiastical usages pertaining to his profession as a clergyman. Significant in his mission is the promotion of religion.² We in the United States are thereby confronted with a seemingly insoluble *status quo*: on the one hand ostensibly faithfully dedicated to the maintenance of church-state separation; yet, *per contra* ap-

* Ph.D., University of Minnesota, Assistant Professor, School of Government and Public Administration, The American University.

¹ Engel v. Vitale, 370 U.S. 421 (1962); School District of Abington Township, Pa. v. Schempp, 374 U.S. 203 (1963).

² Dep't of the Army, FM 16-5, The Chaplain (1958).

The editor recommends this essay as a serious and competent treatment of one aspect of the chaplaincy. His objections to minor points and particularly to the "tentative solution" were given in the editorial in the April issue of THE CHAPLAIN.

parently committed to commingling these institutions where indicated by the alleged requirements of, among others, our federal military establishment. An exploration of this possible inconsistency appears warranted, for the chaplain has chosen to be: a minister of the state; appointed and paid his livelihood by the state; and responsible only to the state through the state's military organization.³

ORIGINS

The Resolution of July 29, 1775, as adopted by the Continental Congress, established the legal foundations for the subsequent Corps of Chaplains. Chaplains were accorded captain's pay, *i.e.*, \$20 per month, albeit without designation as to military rank or grade. Congressional authorization of one chaplain per regiment was executed nearly a year later, when George Washington issued implementing directives to all regimental commanders. By the time the Revolution had been successfully concluded, regimental had become replaced by brigade chaplains whose remuneration correspondingly increased to that which a Colonel received.⁴

It was George Washington himself who indicated a lively and energetic devotion to the cause of the chaplaincy. He considered chaplains to be an irreplaceable and invaluable component of military existence, and constantly advocated their cause. Washington persistently interceded with temporal authorities toward inducing their cooperation in his schemes to enhance and fortify chaplains' status, prestige and pecuniary security. As early as the French War in 1756, when Washington commanded the forces of Virginia, he remonstrated with Governor Dinwiddie that "the want of a chaplain reflects dishonor on the regiment." The officers of the corps, claimed commander Washington, proposed that they support a chaplain at their own expense; however, "it would have a more graceful appearance were he appointed as other officers are."⁵ Actually, these early Wash-

³ 56 *Christian Century* 1567 (1939).

⁴ 1 Stokes, *Church and State in the United States* 271 (1950).

⁵ Lorenzo C. Johnson, *Address to the Pastors and People of the United States on the Chaplaincy of the General Government*. Washington, D.C., 1857, p. 4.

ingtonian efforts were unsuccessful in getting chaplains officially appointed.

By 1794, congressional legislation had also provided for naval chaplains, the first of whom received President Adams' commission. Unfortunately, the rank of chaplain was then frequently conferred upon undeserving and wholly unqualified individuals; for example, on captains' clerks or commodores' secretaries. This practice enabled them to receive chaplaincy salaries, and did much to adversely affect chaplains' reputations, leading also to queries as to the constitutionality of their appointment.⁶

No provisions had been made for chaplains of the Roman Catholic sect. Finally, in 1846, two Jesuit priests were dispatched to attend the religious needs of Roman Catholic soldiers of General Taylor's army in Mexico. These clergymen, instituted at large, possessed the "character" of, but not the formal appointment as, chaplains. They were not carried on the Regular Army rolls. The history of their delegation demonstrates one central truth: President Polk's concern was less with the religious needs of American soldiers of the Roman Catholic faith, than it was with political and propaganda realities. Specifically, the Mexican war had occasioned the belief in the minds of the Roman Catholic priests and people of Mexico that the United States harbored hostile designs on the religion and church property of Mexico.⁷ Thus, Roman Catholics, not necessarily only those in Mexico, were to be dissuaded of their impression that the Mexican-American war was actually, and more properly, a Protestant-Roman Catholic war. Further, while only 2½% of the 1800 U.S. soldiers of Irish-Catholic descent in General Taylor's army had deserted to the Mexican side, President Polk, not necessarily unreasonably, inferred that more might follow.⁸ For similar political reasons, during the American Revolution, General Benedict Arnold had appointed a Roman Catholic priest as chaplain to his forces, in order to secure the political favors of the Roman Catholic Frenchmen of Quebec.⁹ It need not be stressed that this practice of involving religion and the chaplaincy in the service of U.S. foreign and military policy hardly substantiated alleged U.S. governmental concern for soldiers'

⁶ Office of the Chief of Chaplains, U.S. Army, *American Army Chaplaincies* 8 (Washington, D.C., 1946).

⁷ 2 Stokes, *Church and State in the United States* 76 (1950).

⁸ Office of the Chief of Chaplains, U.S. Army, *op. cit. supra*, note 6, at 22.

⁹ *Id.* at 21.

spiritual edification.

Recognition of the rights of all American soldiers, not merely the Protestant, to their own chaplains was slow in coming. The Act of 22 July 1861 had stipulated that officers of regiments were to select as regimental chaplain only an ordained *Christian* clergyman. The 65th Regiment of the Fifth Pennsylvania Cavalry, whose commanding officer, as well as many of the officers and men, professed Judaism, made selection of a Philadelphian teacher of Hebrew as its regimental chaplain. When a Y.M.C.A. worker visited that regimental encampment he violently objected to the existence of a military chaplain who was not an ordained Christian clergyman. The Jewish chaplain was compelled to submit his resignation on September 23, 1861. Further attempts by a validly ordained Rabbi to apply for that regimental chaplaincy were disapproved a month later by the Secretary of War. As a consequence of these occurrences, the Act of July 17, 1862 replaced preceding legislation by stipulating that any ordained minister of *some* religious denomination be authorized for the military chaplaincy. This was a significant advance in the realm of religious freedom.¹⁰

OPPOSITION TO THE CHAPLAINCY

Reduced to its basic components, opposition to a governmentally supported chaplaincy has essentially been premised on the overriding concern that this represents establishment of religion. The first amendment, while certainly not too precise in its formulation, prohibits Congress from making any laws respecting an establishment of religion, or prohibiting its free exercise. James Madison was prominent among the earliest opponents of military and other government employed chaplains. Madison always opposed every form and degree of official relation between religion and civil authority.¹¹ Notwithstanding, or perhaps because of, his prominent allegiance to the Protestant Episcopal church, he considered religion, the duty man owes his Creator, as not being within the cognizance of civil government. Bluntly, Madison rejected the theoretical and practical argumentations in favor of a U.S. military and naval chaplaincy:

We are always to keep in mind that it is safer to trust the conse-

¹⁰ Barish, *Rabbis in Uniform* 3 (1962).

¹¹ *Reynolds v. United States*, 98 U.S. 145 (1878). See also, Konvitz, *First Amendment Freedoms* 20 (1963).

quences of a right principle, than reasonings in support of a bad one.

Better also to disarm in the same way the precedent of Chaplainships for the army and navy, than erect them into a political authority in matters of Religion. The object of this establishment is seducing; the motive to it is laudable. But is it not safer to adhere to a right principle, and trust to its consequences, than confide in the reasoning, however, specious, in favor of a wrong one? Look thro' the armies and navies of the world, and say whether in the appointment of their ministers of religion, the spiritual interest of the flocks or the temporal interests of the shepherds, be most in view; whether here, as elsewhere the political care of religion is not a nominal more than a real aid. If the spirit of armies be devout, the spirit out of the armies will never be less so; and a failure of religious instruction and exhortation from a voluntary source within or without, will rarely happen; and if such be not the spirit of armies, the official services of their Teachers are not likely to produce it. It is more likely to flow from the labors of a spontaneous zeal. The armies of the Puritans had their appointed Chaplains; but without these there would have been no lack of public devotion in that devout age.

The case of navies with insulated crews may be less within the scope of these reflections. But it is not entirely so. The chance of a devout officer, might be of as much worth to religion, as the service of an ordinary Chaplain.¹²

None of the Founding Fathers had ever expressed themselves as concisely on that specific issue.

Hostility to a federal chaplaincy had hitherto been predicted on the first amendment. By the early 1850's, various Protestants, notably Predestinarian Baptists, launched a strong attack against governmental chaplaincies by invoking article six of the Constitution in addition to the first amendment.¹³

One Baptist memorial deplored the "immense increase of the number of Chaplains employed by the Government," which, it was feared, would ultimately subject the United States to an "unholy union" of church and state. The memorialists enumerated the chaplains' strength as 30 in the Army, 24 in the Navy, and even two in

¹² Madison, *Monopolies, Perpetuities, Corporations, Ecclesiastical Endowments*, Harpers Magazine 494 (March 1914).

¹³ ". . . but no religious test shall ever be required as a Qualification to any Office or public Trust under the United States."

Congress. They also mentioned those chaplains who served at the various naval and military schools, stations and outposts. Most especially, exception was taken to those chaplains who were ostensibly teachers at Indian schools, but who were, in reality, engaged in converting these Indians to Christianity.

Further, Hard-Shell Baptists recommended that soldiers and sailors support their own clergymen, if so inclined. As to the clergymen themselves, the memorialists took strong exception to their treatment as officers, and suggested that they join the services as common enlisted men and so labor among the other enlisted personnel. The memorialists suggested that these clergymen ought to be content with such voluntary contributions as they might receive, but if not satisfied therewith, advised additional remuneration by sundry religious societies rather than the Government. These were typical of the views, in natural theologic conformity, of about 150,000 Hard-Shell Baptists resident in the United States.¹⁴

The 33rd Congress in its first Session referred to the House Committee on the Judiciary "the memorials of citizens of several States praying that the office of chaplain in the army, navy and at West Point, at Indian stations and in both Houses of Congress be abolished."

The Committee in question made short shrift of the memorial, and blandly asserted that "at the time of the adoption of the Constitution and the (first ten) amendments, the universal sentiment was that Christianity should be encouraged—not any one sect. Any attempt to level and discard all religion would have been viewed with universal indignation. The object was . . . to prevent rivalry among sects to the exclusion of others."¹⁵

Further, the memorialists were rejected on their anti-chaplaincy argumentation, that "no religious test shall ever be required as a Qualification to any Office or public Trust under the United States." The Committee on the Judiciary retorted that this section could not possibly have been deemed as applicable to the appointment of chaplains. Too, "everyone must perceive that this refers to a class of persons entirely distinct from chaplains."

The forces of opposition to the chaplaincy have historically been carried by advocates of religion. True, societies of an atheistic bent

¹⁴ Johnson, Chaplains of the General Government with Objections to Their Employment Considered 18, 20, 21 (1856).

¹⁵ *Id.* at 14 (Session of March 27, 1853).

were organized, which exerted strong pressures against established religion. But, as has been indicated previously, James Madison and Thomas Jefferson were both pillars of a conservative church, and certainly the Predestinarian Baptists were most zealous religionists in the spirit of a fundamentalist, evangelical and Bible-centered outlook.

Toward the third quarter of the 19th century, the liberal religious element vigorously pursued desired implementation of what they deemed true church-state separation. Thus, the National Liberal League (N.L.L.) in 1876 propounded that the support of chaplains out of the public treasury was tantamount to uniting church and state. Particularly invidious, according to the League's ideology, were the compulsions on American citizens to "contribute involuntarily to the support of religious opinions which are not their own."¹⁶ The abolition of state-paid chaplaincies was made a pillar of the National Liberal League's constitution. United in the N.L.L. were outstanding divines like the (Unitarian) Rev. Francis Ellingwood Abbott, and Rabbi Isaac Mayer Wise. Growing out of this League, the National Liberal Party, in its Platform of 1879, called for constitutional amendment to effectuate total separation of church and state, to include the abolition of chaplaincies.¹⁷

THE CHAPLAIN AS MILITARY OFFICER

Apart from the specific issue of whether or not the military chaplaincy, indeed any federal chaplaincy, represents a circumvention of the first amendment, problems have arisen because of the chaplain's status as a military officer. To be sure, during the 18th and 19th centuries a great many chaplains attended the military forces who held no specific governmental commission. During the Civil War, for example, national religious societies dispatched clergymen to attend the troops, and numerous evangelists or itinerant preachers and clergy attached themselves as well. Not until 1899 and 1918 were official insignia adopted for Christian and Jewish military chaplains respectively. Previous to the Civil War, officially recognized chaplains were paid and recognized as officers, without however, the insignia or actual rank as such. The Civil War saw Union chaplains

¹⁶ Patriotic Address to the People of the U.S., adopted at Philadelphia on July 4, 1876 by the National Liberal League, Boston, 1876, p. 6.

¹⁷ Blakely, *American State Papers Bearing on Sunday Legislation* 170 (Religious Liberty Association, Washington, D.C., 1911).

acquiring actual captain's rank, without, however, an equivalent captain's pay. By 1864, "chaplain" became an officially created rank of officer status. Forty years later the Congress established a systematic scale of officer grades for chaplains, which ranged from First Lieutenant to Major. This grade ceiling was gradually raised: in 1920 to Lieutenant-Colonel, in 1935 to Colonel, in 1941 to Brigadier-General, and finally in 1944 to that of Major-General. The grade ceiling is presently the rank of Major-General.¹⁸

As noted, dissatisfaction with a policy which granted the prestige of officer status to clergy had been expressed to Congress in the 1850's by certain Primitive Baptist memorialists. Not surprisingly, such displeasure was a natural consequence of certain fundamentalist Protestant beliefs, which traditionally opposed the religious as well as the temporal superiority of the clergy. There are also a variety of alternative objections of a more pragmatic nature to the officer status of chaplains. Thus, enlisted personnel tend to be awed by the insignia of officer grade, and may correspondingly experience hesitation and inhibition when seeking the chaplain's spiritual and counseling advice. While it is true that the military "salute" due an officer, is accorded his uniform and not his person *per se*, the very compulsion inherent in the salute may well create in the enlisted man a feeling of paying obeisance to the chaplain. The military chaplains are cognizant of this type of enlisted man's mentality, so that the chaplain's official guidebook exhorts him to meet counselees "with a friendly greeting and offer one's hand."¹⁹ Nonetheless, such comportment is reserved for the private counseling session, not for outside use. Reflecting an appreciation of the psychological intangibles of military life, a commission on Chaplaincy Affairs of the Federal Council of Churches of Christ submitted a recommendation in 1938 which would have had chaplains lay aside their insignia of military rank.²⁰ In fact, however, the recommendation was never adopted by the Federal Council. There are, of course, personnel ancillary to the armed forces who, while having officers' status, do not wear the officer's uniform. An appropriate example in point is reflected by the American Red Cross representatives, whose duties to a large extent parallel those of the chaplain. American Red Cross personnel

¹⁸ The Military Chaplaincy, A Report to the President by the President's Committee on Religion and Welfare in the Armed Forces 6, 7 (1950).

¹⁹ Dep't of the Army, DA PAM 16-60, The Chaplain as Counselor 19 (1958).

²⁰ *Supra* note 3, at 1568.

are uniformed, but not as military officers. *Per contra*, it may be stated that their position outside the military establishment, albeit attached thereto, frequently places them in an unenviable limbo. Apprehension may be expressed that chaplains, similarly categorized outside of the normal military channels of command, might forfeit some of their effectiveness as mediators between the troops and command. The military chaplain, by contemporary demand, acts not only as an officiant at divine services; his duties extend inter alia to the realm of spiritual and personal counseling, of privileged communications, and of investigating alleged injustices to military personnel, especially of the lower ranks. In these activities the prestige and influence of an officer's grade, especially of a higher hierarchic order, typically operates in a manner such as to enhance the efficiency of his tasks.

COURT CASES

Very few individuals have ever sued in courts of the United States for injunctions against governmental expenditures for the military and other chaplaincies. The reasons for this apparent lack of active concern are not difficult to discern, for precedents upon precedents have amply established the taxpayer's lack of standing in court cases of such substance. Courts have been unwilling to accept a taxpayer's plea that his contributions to the national treasury entitle him to sue as to their final disbursement.²¹ The plaintiff's share in the Treasury's monies is neither deemed significant nor determinable. Too, the plaintiff must demonstrate the illegality of governmental expenditures, and would be hard put to further prove that he has actually suffered some direct injury as a consequence.²²

In the case of *Elliott v. White*, submitted in December 1927, the plaintiff prayed for an injunction prohibiting the Treasurer of the United States from disbursing funds of the United States in order to pay salaries of Congressional, as well as Army and Navy, chaplains. Elliott, an avowed atheist, alleged that such payment constituted the promotion of religious and sectarian institutions in violation of the first amendment. The suit was summarily dismissed by the Federal

²¹ *Frothingham v. Mellon*, 262 U.S. 447 (1923); *Alabama Power Company v. Ickes*, 302 U.S. 464 (1938); *Duke Power Company v. Greenwood County*, 302 U.S. 485 (1938).

²² *Hughes v. Priest*, Civil No. 4681-55 D.D.C. (argument) case dismissed Jan. 12, 1956). Appeal No. 13,293 D.C. Cir. (dismissed May 16, 1956).

Court of Appeals of the District of Columbia because the plaintiff lacked standing to sue.²³

A much more extensive and detailed civil action was filed some 28 years later. In *Hughes v. Priest*,²⁴ the plaintiff was able to cite a number of Supreme Court decisions which had been handed down in the meantime. Allegation was made in this action that governmental expenditures for the chaplaincy were violative not only of the establishment clause, but also of the decisions in *Everson v. Board of Education*²⁵ and *McCollum v. Board of Education*²⁶ which were decided in 1947 and 1948 respectively. In the former case, one of the most sweeping assertions in the church-state arena was made by Justice Black's dictum that Government cannot pass laws which "aid one religion, *aid all religions*, or prefer one religion over another" without thereby violating the establishment clause.

Further, the decision stringently interdicted Government from levying taxes, in any amount for the support of any form of religious activity or institution.

This definition has been termed as the most authoritative analysis of the first amendment's meaning.²⁷

Strengthened by Justice Black's forceful opinion, plaintiff Hughes then alleged that he had been forced to pay a part of the costs of promulgating religious doctrines abhorrent to him.

Defendant in this case, the Treasurer of the United States, moved to dismiss the case on grounds that the court lacked jurisdiction over the subject matter and for failure to state a claim upon which relief could be granted.

In replying to defendant's motion, plaintiff abduced what may be deemed substantive and relevant argument. In particular, that Thomas Jefferson's famed statement, which had so approvingly been cited in the *Everson* case, had relevance to this 1955 court case at bar: "to compel a man to furnish contribution of money for the propagation of opinions which he disbelieves, is sinful and tyrannical."²⁸

Per contra, Jefferson's concepts of monetary contributions and those held in an age of income tax statements can scarcely be con-

²³ *Elliott v. White*, 23 F.2d 997 (1928).

²⁴ *Supra* note 22.

²⁵ 330 U.S. 1 (1947).

²⁶ 333 U.S. 203 (1948).

²⁷ 3 Stokes, Church and State in the United States Plate 21 (1950).

²⁸ *Supra* note 22 (Reply to Defendant's Motion to Dismiss).

sidered synonymous. Nor can Jefferson's opinion be reasonably expected to carry validity within the framework of national tax administration. Indeed, ideological convictions, of whatever merits, have not been the sole basis of tax refunds either in the courts or in proceedings before the Internal Revenue Service. If ideological convictions had such import, pacifists or opponents to nuclear armaments could conceivably represent their personal predilections as adequately substantial to channel their income tax payments away from national defense budgets.

Hence, any attempt by taxpayers to lodge complaint in courts on the sole foundation of their status as taxpayers cannot but encounter rebuff.

SUPREME COURT CONSIDERATIONS

In its several decisions on church-state issues, the Supreme Court has, *en passant*, taken cognizance of the military chaplaincy. In all such instances, the Court adhered to a policy of benign, but not very explicit, defense of the *status quo*.

To Messrs. Justices Goldberg and Harlan it appears "clear . . . from the opinions in past cases that the Court would recognize the propriety of providing military chaplains." "A single obvious example should suffice to make the point. Spending federal funds to employ chaplains for the Armed Forces might be said to violate the establishment clause. Yet a lonely soldier stationed at some faraway outpost could surely complain that a government which did not provide him with the opportunity for pastoral guidance was affirmatively prohibiting the free exercise of his religion."²⁹

It seems as if these key statements reflect a somewhat arbitrary and less than thoroughly considered evaluation of an essentially unresolved complex. The legal propriety of the military chaplaincy may be "clear" to some of the Honorable Justices; it is most assuredly not clear to some of the leading American Protestant churchmen. "No churches in *America* can regard with complacency such a connection between church and state," stated one of the most prominent Protestant journals some 25 years ago, and "the entangling bond between church and state must be terminated—consequences must be taken."³⁰ One of the largest American Protestant churches adopted

²⁹ *School District of Abington Township, Pa.*, *supra* note 1.

³⁰ *Supra* note 3, at 1568-69.

at its 175th General Assembly of May 1963 a strong resolution on the very same topic:

"The United Presbyterian Church recognized that the present practice whereby its ministers serve as military chaplains, paid by the state, raises serious questions and represents an unresolved problem in the relation between church-state."³¹

The Wisconsin Evangelical Lutheran Synod, which numbers around 350,000 members, has consistently refused to recommend its ordained ministers for the military chaplaincy. The Synod holds that such chaplaincy places its pastors where they "would not be free to obey the direction of Christ its Head alone, but would also in a measure be subject to the direction of the Government," and continues "To close an eye to Christ in order to carry out the Government's direction, to sacrifice faithfulness to Christ for loyalty to the Government's intentions: these Government-fostered tendencies in the chaplaincy give birth to a religious practice that is displeasing to Christ and harmful to his Church."³²

This church group for reasons of conscience and confession refuses to participate in the military chaplaincy as presently constituted. Its objection proceeds on the basis of its understanding of undivided and undiluted adherence to the establishment clause of the United States Constitution, and to its own interpretation of the Christian gospels.³³

However, the Synod anticipates the time when it would be authorized to call its own ministers *at its own expense*, and without religious direction or regulation on the Government's part to serve the Synod's adherents in the armed forces.³⁴

Mr. Justice Brennan, concurring in the majority opinion of the *Schempp* case, postulated that: "... Hostility, not neutrality would characterize the refusal to provide chaplains and places of worship for . . . soldiers cut off by the State from all civilian opportunities for public communion."³⁵ Taken in conjunction with Mr. Justice Goldberg's previously cited opinion concerning the "lonely soldier

³¹ The United Presbyterian Church in the U.S.A., *Relations Between Church and State in the U.S.A.* (1963).

³² The Conference of Presidents of the Evangelical Lutheran Joint Synod of Wisconsin and Other States, *The Chaplaincy Question* 2, 3 (Milwaukee, 1954).

³³ *Ibid.* See also Romans 16:17, 18, Matthew 7:15, among other biblical passages.

³⁴ *Supra* note 32, at 8.

³⁵ *School District of Abington Township, Pa.*, *supra* note 1.

stationed at some lonely outpost," a dispassionate observer might well conclude that this choice of descriptive language is considerably more significant for its exclusionary allusions than for its inclusive commitments. One might well perceive an implication that the Government need not necessarily provide chapels and chaplains to those of its armed personnel who are *not* cut off from civilian church facilities. Then, it may properly be adduced, the federal government is within the limits of the establishment clause only where chaplains and chapels are provided to the military during actual combat, simulated combat conditions (maneuvers), or at locations inaccessible or not provided for by civilian ministers of religion and houses of worship.

Yet, the overwhelming majority of U.S. Armed Forces personnel are located in areas relatively easily accessible to churches of a private character, both within and without the United States. Indeed, governmental chapels do not hesitate to publicly advertise their services of worship, and quite candidly invite the civilian public to attend.³⁶ In this connection, an officer of the American Civil Liberties Union of New Jersey has protested the activities of Air Force chaplains at McGuire Air Force Base, who permitted non-members of the Armed Forces to attend Sunday school classes and religious services which were conducted under U.S. Air Force auspices. It was deemed by the American Civil Liberties Union of New Jersey that no instrumentality of the federal government engage itself in the teaching of religion, whereas chaplain-employees of the federal government are in fact so engaged. As a result of this concern, an intemperate attack on "those who would reduce the United States to a godless society" was launched by United States Congressman Frank J. Becker.³⁷

FREEDOM OF WORSHIP

Attendance of military personnel at religious services is entirely a matter of voluntary decision. There are, to be sure, instances of trespass, but these are generally dealt with on an administrative level. One particularly gross infraction of this policy appears in the area of paratroop "mass jumps" in honor of a patron saint within the Roman

³⁶ The Washington Post, February 15, 1964 (Washington, D.C.) (church advertisements).

³⁷ American Civil Liberties Union, New York City (interoffice mimeographed communication dated October 3, 1963). See also 109 Cong. Rec. A 5883 (1963).

Catholic understanding of that term.³⁸

More serious are the compulsory chapel-attendance policies of all U.S. academies. At the U.S. Military Academy West Point, chapel attendance is considered a necessary and integral part of the military and cultural training of a prospective officer. Therefore, attendance constitutes a stringent requirement. The Academy maintains that attendance at West Point is entirely voluntary, and that the candidate seeking an appointment thereto, does so on the understanding that he will be required to participate in chapel services.

Policy at the U.S. Air Force Academy, Colorado, makes chapel attendance obligatory for all cadets except those of the senior class.

At the U.S. Naval Academy, Annapolis, all midshipmen are required to attend religious services, but they may journey to churches other than the Naval Academy Chapel.³⁹

It may frankly be doubted that Academy policy could stand the test of constitutionality. Apparently, the federal government's power is involved in order to enforce church attendance. Apart from the deleterious spiritual consequences which any policy which compels church attendance, for whatever benign reason, can but impart, such policy very plainly involves the state in the actual enforcement of religion.

Admittedly, enrollment of a cadet at a U.S. Academy proceeds out of his personal volition. In no sense, however, can there be construed out of such volition, some kind of overall authorization tantamount to circumventing the establishment clause. Such can be no more defensible than regulations which would require the voluntary patients of U.S. Veterans' Administration hospitals to attend religious services, on the grounds that attendance thereof is of healing value. By the same token, the volitional philosophy propounded by U.S. Academies could logically be extended to apply to all members of the armed forces who serve as *professional* military and naval personnel, thus in a wholly voluntary capacity.

Hence, constitutional reasoning would tend to support policies contrary to those now in effect at the military and naval academies of the United States.

³⁸ Church and State, Sept. 1963, pp. 13, 15.

³⁹ Letters to the author from: Chief of Staff of the U.S. Military Academy, October 23, 1963; The Command Chaplain of the U.S. Air Force Academy, October 22, 1963; and the Assistant Public Information Officer of the U.S. Naval Academy, October 24, 1963.

CONCLUSION

"The word 'religion' is not defined in the Constitution . . . the precise point of the inquiry is, what is the religious freedom which has been guaranteed?"⁴⁰ This question, which was posed in one of the earlier Supreme Court cases concerning the Church-State issue, applies equally well to the chaplaincy debate. The establishment clause has been the subject of successive interpretations, but the unitary precept of the first amendment's religious aspect has remained this: Government should act neither to benefit nor to burden religion.⁴¹ For the military forces of the United States, one school of thought applauds the existing system of the military chaplaincy, directed by an ordained clergyman who serves as Chief of Chaplains, and who coordinates activities with representatives of American churches. Insofar as the "General Commission on Chaplains and Armed Forces Personnel" is concerned, such a system neither involves the state in religious exercises nor in favoring religion. In fact the Commission regards the system as a genuine case of accommodation, which fails to fall under the purview of the first amendment's strictures.⁴² Without deprecating the demonstrated heroism, dedication to duty, or broad religious tolerance of the military chaplaincy, the Commission's statement appears to make of necessity the mother of virtue. Undeniably, a chaplaincy operating outside the realm of governmental employment is bound to create serious administrative problems. Thus, military posts and stations might be expected to be besieged by a host of religious societies, each one of them vying for the support of Armed Services' personnel. Attendant disorder, and possible breaches of military security might well be occasioned. Further, the peculiar nature of the military establishment, maneuver exercises, and preparation for actual combat do represent serious obstacles to a wholly voluntary religious ministration. Granted also, that the present, orderly and systematized chaplaincy establishment has much to commend itself from pragmatic aspects: a method of apportioning chaplains' vacancies on the basis of nominal troop adherence to the particular religious grouping, a well functioning procurement and training schedule, satisfactory tenure, promotion and retirement incentives. However, much as the chaplaincy fulfills many

⁴⁰ *Reynolds*, *supra* note 11.

⁴¹ Friedrich, *Right, Liberties, Freedoms—A Reappraisal*, 57 Am. Pol. Sci. Rev. 871 (1963).

⁴² Religious News Service, October 18, 1963.

of the needs within the framework of spiritual, moral, creedal and personal guidance of the military, under the provisions of the establishment clause, the military chaplaincy, indeed any governmental chaplaincy, cannot be regarded with equanimity.

Yet, that school of thought which opposes the existence of a governmentally employed or sponsored chaplaincy *in toto*, might experience difficulties in reconciling its stated position with that part of the first amendment which denies Congress the right to prohibit the free exercise of religion. Not that there be any implication of deliberate interference by Government in the exercise of "religion," but the exigencies of the military service do create numerous situations where personnel would be unable to comply with certain religious precepts. Clearly, the American soldier of Roman Catholic faith who, by official military orders, has been posted to some isolated station, would be in no position to partake of Communion, or participate in the religious obligation of the Mass. Nor could the American soldier of Jewish faith well celebrate the Passover or the Day of Atonement without some sort of direct ministrations.

There are suggestions that the governmental employment of chaplains be authorized exclusively where military or naval personnel are demonstrably unable to attend civilian churches or avail themselves of religious counseling. Though possibly quite difficult in implementation, and suggestive of fine and precise differentiations which would of necessity have to be established, such a plan might well appear as a tentative solution of the dilemma.

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DR. MADSEN VISITS EUROPE

Dr. Paul Madsen, of the American Baptist Home Mission Societies, and former vice-chairman of The General Commission on Chaplains, visited military installations in Europe from 18 March through 11 April. His schedule was arranged by Chaplain (Lt Col) Chester R. Lindsey of USAREUR headquarters and included visits to Muenster, Frankfurt, Hanau, Wiesbaden, Heidelberg, Pirmasens, Nurnberg, Munich, and Berchtesgaden. At Berchtesgaden, Dr. Madsen was one of the leaders in the Baptist Retreat.



BOOKS

PUBLISHERS' ADDRESSES
AT END OF BOOK SECTION

Know Your Union by DONALD F. DALY. Dorrance & Co. 1965. 123 pp. \$3.00.

A helpful reivew of the building trades and their unions. A good reference volume for guidance counselors who wish to assist young people in securing training and skills necessary in modern unionism.

The Healing of Persons by PAUL TOURNIER. Harper & Row. 1965. 300 pp. \$4.95.

The author is an active member of the international meetings on Christian Faith and Medical Practice held at the Ecumenical Institute in Switzerland. He draws upon his own professional experience and gives a helpful presentation of instances where in his opinion religion and medicine are related.

The Authentic Morality by IGNACE LEPP. Macmillan. 1965. 203 pp. \$5.00.

Father Lepp believes there is a great discrepancy between the morality that modern man professes and the situations with which he is confronted in real life. Of particular interest to chaplains and others in the military

is his treatment of "Thou Shalt Not Kill," "Nationalism and Love of Country," and "On Submission to Authority."

None of These Diseases by S. I. McMILLEN. Spire Books by Fleming H. Revell. 1965. 160 pp. 60 cents, paperback.

This is a paper edition of a popular volume by the staff physician at Houghton College, New York. He brings biblical insights to bear on modern diseases and health problems.

The Secular City by HARVEY COX. Macmillan. 1965. 276 pp. \$1.45.

This is one of the best available introductions to secular man and the city and society in which he lives.

A Beginner's Reader-Grammar for New Testament Greek by ERNEST C. COLWELL and ERNEST W. TUNE. Harper & Row. 1965. 110 pp. \$3.75.

This is a new approach for beginners in Greek. The author's plan is to teach grammar through reading, after learning a few simple forms, alphabet and vocabulary. The book is

a good refresher course for those who have neglected the subject for many years.

Suicide and the Soul by JAMES HILLMAN. Harper & Row. 1965. 191 pp. \$3.50.

The Director of the Jung Institute in Zurich, Switzerland, has written on a subject of interest to all counselors including military chaplains.

The Bible Basis of Missions by ROBERT H. GLOVER. 1964. Moody Press. 208 pp. \$3.50.

This is a new edition of a popular work on the biblical sanction and approach to the world mission of the church.

The Lord's Prayers by ELTON TRUEBLOOD. Harper & Row. 1965. 128 pp. \$2.50.

The Earlham College professor gives an interesting consideration not only of the familiar prayers of Jesus, but also of those that are often overlooked.

War of Amazing Love by FRANK C. LAUBACH. Fleming H. Revell. 1965. 160 pp. \$2.95.

The "Apostle of Literacy" is now more than eighty years of age, yet he gives a clear call to meet the needs of the millions of "have-nots" around the world.

The New Testament: Its History and Message by W. C. VAN UNNIK. Harper & Row. 1965. 192 pp. \$3.95.

In a translation from the Dutch the Professor of New Testament at the University of Utrecht in the Netherlands, writes in a simplified style and in nontechnical language. An excel-

lent text for lay study groups. Based on impressive scholarship.

All Things New by ANNE BIEZANEK. Harper & Row. 1965. 152 pp. \$3.50.

"The young mother of seven . . . tells of her agonizing struggle to match faith and practice, conscience and birth control, and how she came to be the first Catholic to establish a family planning clinic."—from the jacket.

The Epistle to the Hebrews by HUGH MONTEFIORE. Harper & Row. 1965. 272 pp. \$5.00.

A volume in the Harper series on New Testament commentaries. The author of this excellent reference is Canon Theologian of Chichester Cathedral and Vicar of the Church of St. Mary the Great, Cambridge, England.

The New Testament in Modern English for Students by J. B. PHILIPS. Macmillan. 1965. 558 pp. \$3.00. \$2.45, paperback.

An attractive volume with rather small print, but convenient overall size. It is good to have this complete translation in a single book.

A Businessman Looks at the Bible by W. MAXEY JARMAN. Fleming H. Revell. 1965. 159 pp. \$2.95.

If you expect this to be a scholarly treatment incorporating the findings of biblical scholarship, you will be disappointed. On the other hand, as a testimonial of faith, it is commendable. Jarman is a highly successful executive, the chairman of the Genesco Corporation, a busy man, but he testifies: "In my own study, I read the Bible through completely

each year, starting at the beginning and going straight through. . . . I have read three chapters every weekday and five chapters on Sunday, a schedule which provides for one complete reading each year" (p. 122).

Jarman finds in the Bible the principles for achieving success in business and in daily living; but he hesitates to apply these principles to government (p. 119). Also, for study purposes he adopts the dispensational theory (p. 126).

Women and Religion by MARGARET B. CROOK. Beacon Press. 1965. 272 pp. \$5.95.

Interludes in a Woman's Day by WINOLA WELLS WIRT. Moody Press. 1965. 160 pp. \$2.95.

Words Wanted by EUNICE V. PIKE. Moody Press. 1965. 191 pp. Paperback. 59 cents.

The Sound of Silence by LOIS FIEDLER. Fleming H. Revell. 1965. 126 pp. \$2.50.

These four nonfiction books, all of them written by women, cover as broad a spectrum of religious emphasis as exists in America. Miss Crook, a Unitarian minister and teacher at Smith College, pleads for a recapture of the influence and control which women once had in the area of religion as an alternative to largely, she feels, male-induced friction-producing theologies which she finds incapable of coping with today's needs. Mrs. Wirt, wife of the editor of *Decision*, finds allusions to scripture and the godly life in a wide variety of everyday experiences in family and household routine. Miss Pike, a nurse-

translator with Wycliffe Bible Translators, presents the challenges and difficulties encountered and mastered in finding adequate and accurate words to put portions of the Bible in the language of the Mazatec Indians of Mexico. Mrs. Fiedler, a young widow, and mother of two small sons, pours out her grief and consolations in poetic prayers to God for sustenance and direction as she faces life—"a woman alone."
—C.J.A.

I & II Samuel by HANS WILHELM HERTZBERG. Translated by J. S. BOWDEN. The Westminster Press. 1965. 416 pp. \$7.50.

Another commentary in the Old Testament Library. This one by the distinguished scholar at Kiel. It was first issued in the German in 1956; and now we have the English translation. It is good to have these up-to-date commentaries to go along with the old reliables. An excellent aid to Bible study.

Serendipity by J. WALLACE HAMILTON. Fleming H. Revell. 1965. 187 pp. \$3.95.

A successful preacher and writer presents a series of messages around the theme of treasures that were found unsought or somewhat by accident.

We Jews and Jesus by SAMUEL SANDMEL. Oxford. 1965. 163 pp. \$5.00.

A Jewish scholar, loyal to Judaism, writes a readable and sympathetic treatise on the attitudes of his people concerning Jesus.

The Silent Explosion by PHILIP APPLEMAN. The Beacon Press. 1965. 161 pp. \$4.95.

"If the population of the world continues to grow at the present rate for six hundred years, there will be only one square yard of land per person." Fortunately, political leaders, churchmen, authors and others are beginning to speak up and act on this problem of the population explosion. Author Appleman, Associate Professor of English at Indiana University, feels that the United States has a moral responsibility to lead the way in doing something about this problem. Among his suggestions are: curbing our own growth rate; encouraging other nations to act; promoting an attitude of restraint in reproduction; and giving money for research.

Church Growth and Christian Mission edited by DONALD A. McGAVRAN. Harper & Row. 1965. 252 pp. \$5.00.

A review by the editor and three others, Robert C. Guy, Melvin L. Hodges and Eugene A. Nida, which examines the problems and prospects for growth in the church and its mission.

Jump to the Land of God by LT. COL. WILLIAM B. SINCLAIR. The Caxton Printers, Ltd. 1965. 313 pp. \$6.95.

In 1943, Lieutenant Robert E. Crozier and a crew of four men were traveling in a C-87 cargo plane over Tibet. Caught in a mighty Himalayan storm, the plane ran out of fuel and the crewmen were forced to parachute to safety. From the time they hit the silk over Tibet until they returned to their base at Jorhat, India, the time elapsed was just a week shy of two months. They left Kunming, the provincial capital of Yunnan, in China, on November 30, 1943, and

arrived in Jorhat on January 20, 1944.

Lt. Col. Wm. B. Sinclair has recorded the experiences of these five men during the two months as they were told to him by Crozier. The difficulties were many. They could not speak the language. The inhabitants were curious, their ways of living peculiar. The mountain travel was strenuous whether by foot or mules. The food was strange. But at last they reached Jorhat.

The Kennedy Wit. Edited by BILL ADLER. Bantam Books, Inc. 1964, 1965. 127 pp. 60 cents.

"John F. Kennedy was a man with a keenly developed sense of humor. Few men in public life have displayed such wit in their speeches and writings." Bill Adler has selected from the late President's sayings some excellent examples of the Kennedy wit. For example:

"Ladies and gentlemen, I was warned to be out here in plenty of time to permit those who are going to the Green Bay Packers game to leave. I don't mind running against Mr. Nixon but I have the good sense not to run against the Green Bay Packers."

"I personally have lived through ten Presidential campaigns, but I must say the eleventh makes me feel like I lived through twenty-five."

"Washington is a city of Southern efficiency and Northern charm."

The book also contains some striking photographs.

What Manner of Man by LERONE BENNETT, JR. Johnson Publishing Co., Inc. 1965. 236 pp. \$4.95.

This is a biography of Martin Luther King, Jr. Many people look to

this outstanding person as a modern Moses who is leading the Negro people out of slavery. The author is senior editor of *Ebony Magazine* and in this biography he tells in simple language the story of Martin Luther King, Jr.'s life. As a good writer, Bennett seeks to "get inside Dr. King's skin" and walk around in his mind—thinking, feeling, hurting. Some excellent photographs accompany the text.

Understanding and Helping the Narcotic Addict by TOMMIE L. DUNCAN. Prentice-Hall, Inc. 1965. 143 pp. \$2.95.

Helping Youth in Conflict by FRANCIS I. FRELICK. Prentice-Hall, Inc. 1965. 144 pp. \$2.95.

Two more books in the **Successful Pastoral Counseling Series**. The first gives pastors information on the addictive properties of drugs; ways of drug procurement; and guidance on treatment. The book counsels the pastor on what approach to take in dealing with drug addicts, what to avoid, what resources are available and the minister's role.

An adolescent has been defined as "a dynamo going at top speed and unable to slow down." Ministers will gain help through Frellick's book to a better understanding of adolescents, their developmental changes, their devotion to the gang, their real needs and the opportunities for Christian service.

Royal Marine by COL. SAM BASSETT. Stein and Day. 1965. 224 pp. \$4.95.

His Royal Highness Prince Phillip says of this book: "Packed with incidents exciting, tragic, and amusing."

It is the story of Colonel Sam Bassett's fifty-four years of service as a Royal Marine. Many top-secret interviews which Bassett gave to Churchill and other leaders during World War II are revealed here for the first time.

Safed the Sage by WILLIAM E. BARTON. John Knox Press. 1965. 79 pp. \$1.00. A Chime paperback.

Dr. Barton delighted many readers a few years ago with this *Safed Series of Parables* published in *The Christian Century* and other religious publications. *Safed the Sage* blends common sense with wisdom to rival that of Solomon. An example:

"But say unto the sons of men that he who useth not the good things which he hath but complaineth against his God for those he lacketh, is like unto a man who rejecteth a Doughnut because he Knoweth not the Mystery of the Hole."

Boundaries Unlimited by NEIL WYRICK, JR. John Knox Press. 1965. 96 pp. \$1.00. A Chime paperback.

Short essays by the pastor of Palmetto Presbyterian Church, South Miami, Florida. Also may be used as a book of devotions. Many quotable sentences; e.g. "Count the blessings of God instead of the faults of men" (p. 13); "Patience! It is worth its weight in a million shining stars and a billion timeless tomorrows" (p. 18); "There is no particular virtue to growing old if you do not grow up" (p. 26).

The Harvest of the Spirit by J. LESTER HARNISH. Judson Press. 1965. 126 pp. \$1.75.

Seven short messages based upon

the fruits of the spirit set forth by Paul in Galatians 5:22, 23: "Love, joy, peace, patience, kindness, goodness, fidelity, gentleness, and self control." These key words hold the meaning of the Christian life. But these fruits do not come through obedience to law, says the author, but as a gift of the Holy Spirit.

Paul and Thessalonians by LYLE O. BRISTOL. Judson Press. 1965. 95 pp. \$1.50.

The late Lyle Bristol, pastor of the First Baptist Church of Medford, Mass., presents in this book a popular commentary on the First and Second Letters to the Thessalonians. In these letters we have Paul's earliest attempts to deal with problems that arose in early Christianity. A worthy addition to the Pauline studies.

The Community of Celebration by THOMAS C. ODEN. The National Methodist Student Movement. 1964. 154 pp. \$1.00.

No Ground Beneath Us—A Revolutionary Reader. Edited by MARTIN E. MARTY. The National Methodist Student Movement. 1964. 210 pp. \$1.00.

Called to Be Relevant by RICHARD N. BENDER. The National Methodist Student Movement. 1964. 213 pp. \$1.50.

In these three books, prepared for its Eighth Quadrennial Conference, the Methodist Student Movement has done an ambitious thing. It is facing up to the fact that the student movement stands at a decisive crossroads. It faces this predicament: How can we embody the mission of the historic church on the contemporary

campus . . . without risking historical rootlessness and yet be relevant to the world? These three books give the reader the resource material he will need to think through this important question. I'm sure each of us would be interested in knowing something of the outcomes of this study experience. This is exactly the question we all face in the Christian church today.

Addresses of Publishers

APPLETON-CENTURY PRESS, 60 East 42nd St., New York, N.Y. 10017.
 ASSOCIATION PRESS, 291 Broadway, New York, N.Y. 10007.
 AUGSBURG PUBLISHING HOUSE, 426 South 5th St., Minneapolis Minn. 55115.
 BANTAM BOOKS, INC., 271 Madison Ave., New York, N.Y. 10016.
 BEACON PRESS, 25 Beacon St., Boston 8, Mass.
 CAXTON PRINTERS, LTD. Caldwell, Idaho.
 DORRANCE & COMPANY, 2047 Locust St., Philadelphia, Pa. 19103.
 HARPER & ROW, INC., 49 E. 33rd St., New York, N.Y. 10016.
 HOLT, RINEHART & WINSTON, INC., 383 Madison Ave., New York, N.Y. 10017.
 JOHN KNOX PRESS, Box 1176, Richmond 9, Virginia.
 JOHNSON PUBLISHING Co., INC., 1820 S. Michigan Ave., Chicago, Illinois. 60616.
 JUDSON PRESS, Valley Forge, Pa.
 THE MACMILLAN Co., 60 Fifth Ave., New York, N.Y. 10011.
 MOODY PRESS, 820 N. LaSalle St., Chicago, Illinois. 60610.
 NATIONAL METHODIST STUDENT MOVEMENT, P.O. Box 871, Nashville, Tenn. 37202.
 OXFORD UNIVERSITY PRESS, 417 Fifth Ave., New York, N.Y. 10027.
 PRENTICE-HALL, INC., Englewood Cliffs, N.J. 07632.
 FLEMING H. REVELL Co., Westwood, N.J.
 STEIN AND DAY, PUBLISHERS, 7 East 48 St., New York, N.Y. 10017.
 THE WESTMINSTER PRESS, Witherspoon Bldg., Philadelphia, Pa. 19107.



NEWS ROUNDUP

CHAPLAINS

Chaplain (Col) **David E. Kinsler**, recently retired post chaplain at Fort Jackson, S.C., became the pastor of the St. Stephen Lutheran Church in Atlanta, Ga.

Chaplain (Lt Col) **Meir Engel**, Jewish chaplain of the U.S. Military Assistance Command, Vietnam, suffered a fatal heart attack at the U.S. Navy Station Hospital, Saigon. Prior to his death he had been serving on a committee whose purpose was to examine the Buddhist position in politics.

Chaplain (Col) **John F. Gaertner**, recently retired from the U.S. Army became director of personnel for the Lutheran Church, Missouri Synod, upon his retirement March 31. In his last assignment he served as president of the United States Army Chaplain Board, Fort George G. Meade, Md.

Four special Character Guidance programs were planned to meet the problems of WAC's. They are: Maturity and the Military Lady; Hazards

of the Military Service; The Lady and the Military; Women's Service to the Nation.

The Chapel of Hope, U.S. Fleet Activities, Yokosuka, Japan, was awarded the *Guidepost* 1964 Church Award. **Starr West Jones**, senior editor of the magazine, presented the plaque and citation.



CHAPLAIN BEATTY RETIRES

Chaplain Donald C. Beatty, former assistant director of the Chaplain Service, VA, retired after 19 years of service with the VA in February (see pictures on following page).

Chaplain Beatty entered the hospital chaplain service in 1927; from 1939 to 1942 he was an instructor at the Chicago Theological Seminary; from 1942 to 1946 he served as chaplain in the U.S. Army Air Force. In 1946, he came to the VA Central Office in Washington where he was assistant director since 1950.

Chaplain Beatty is living in Vienna, Va., where his address is Box 183A, Route 1.



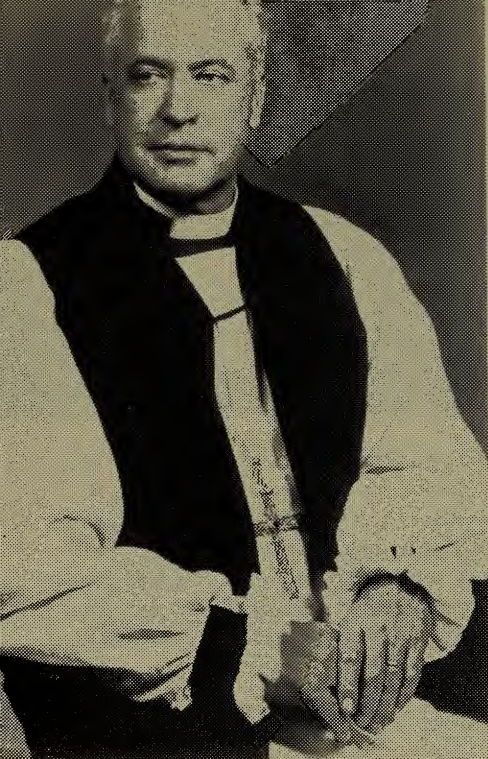
Chaplain Donald C. Beatty, assistant director of the Chaplain Service, Veterans Administration, retiring after 19 years of service, receives a plaque from the Chaplains Service Advisory Committee, presented for the Committee by The Rev. Carl R. Plack, secretary, Chaplaincy Services, National Lutheran Council.



Chaplain Donald C. Beatty also received a special commendation from Dr. J. H. McNinch, Chief, Medical Director of the VA's Department of Medicine and Surgery. Mrs. Beatty is proudly showing her husband's award. Previously, he had received a bronze plaque from the Disabled American Veterans.

The VA Chaplain Service staff says farewell to Chaplain Beatty. L-R: Chaplain Morris A. Sandhaus, Director, Chaplain Service; Chaplain Beatty, retiring after 19 years; Chaplain Roger O. Braaten, new assistant to the Director; Chaplains Joseph W. Hartman and Andrew E. Hanfland, assistants to the Director.





The Rt. Rev. Arnold Meredith Lewis began his task as first Suffragan Bishop of the armed forces on January 1 after his election by the House of Bishops on October 21 during the General Convention in St. Louis. He will be headquartered in the U.S. and he will serve the 140 chaplains of the Episcopal Church and act as liaison with the armed forces in Washington. Bishop Lewis served as an Army chaplain 1940-46. At present, he is a colonel (Ret.) in the Army Reserve.

Dr. Willis Brown of the Southern Baptist Chaplains Commission has written *Your Life and Military Service* to assist churches in indoctrinating their young people who are entering military service.

LCDR Carroll R. Chambliss, CHC, USN, presented an attractive 20-page brochure detailing his ministry in the Navy chaplaincy to the 40th annual session of the Southern California Conference of the African Methodist Church. Chaplain Chambliss had the report printed and illustrated at his own expense to inform the conferees.

Chaplain, Capt, **Clifford J. Stevens** of Holloman AFB, New Mex., published his first book, *Flame Out of Dorset*, story of **Stephen Harding**, founder of the Cistercian Order in the twelfth century. He is now working on a second novel, *The Astronaut*, and a play of the life of Father **Flanagan**.

LCDR Harry R. Miller, CHC, USN (left), received a Joint Service Commendation Medal from CAPT Nelson P. Watkins, commanding officer of the U.S. Naval Amphibious Base, Little Creek, Va., for service in Vietnam, 1962-64. He was the first chaplain permanently assigned to duty there.





Chaplains meet aboard the USS *Valley Forge* (LPH-8) in the South China Sea. L-R: CDR T. D. Parham, CHC, USN, then serving the *Valley Forge*, now at the NAS, Quonset Point, R.I.; LT Carl T. Healer, CHC, USN, with 3d Marine Div. now at Naval Hospital, Oakland, Calif.; LT Anton J. Kollar, CHC, USN, Amphibious Squadron 3.



Chaplain, 1st Lt, Donald B. Clapp (center) receives the Honor Graduate Award for Class 65-B, Officer Basic Military Course for newly commissioned chaplains. Chaplain, Col, Delvin E. Ressel, commandant (right), presented the award while Chaplain, Lt Col, Robert S. Goshorn, asst. commandant (left), looked on.

During 1964, chapels of the Third U.S. Army showed an increase of 10,393 in attendance per week—an increase of 22 percent over the previous year. Religious Education activities increased 37 percent, and there were 183 more Sunday school and Bible classes conducted during the fourth quarter of FY-64 than FY-63.

Major **Charles M. Barger** was presented a Certificate of Appreciation by The General Commission on Chaplains and Armed Forces Personnel and the Army Commendation Medal before his retirement from the Fourth Terminal Command, Fort Eustis, Va., where he was the operations officer.

Graduates of the first USAF Extension Course Institute receive their diplomas from Col Robert W. Rolfe, 6059th Security Wing Commander. Chaplain, Capt, Robert B. Lentz was the instructor for Protestant Religious Education #8903.





Kirk Douglas, noted movie actor, was guest lay leader for the Jewish services on the *USS Saint Paul* (CA 73) while the ship was en route from Seattle, Wash., to Pearl Harbor.

Mrs. A. Ray Appelquist, wife of the executive secretary of The General Commission on Chaplains, was guest of honor at the February luncheon of the Military Chaplains' Wives Club, Washington area, held at the Officers' Club, Fort Myer, Va. Mistress of ceremonies at the fashion seminar was **Frankie Welch**, fashion advisor and recent contestant on *To Tell the Truth*, CBS program. Modeling clothes and accessories were **Mrs. Clyde W. Brown**, wife of Chaplain (1st Lt) **Clyde W. Brown** of Fort Belvoir, Va., and **Mrs. Hans E. Sandrock**, wife of Chaplain, Lt Col, **Hans E. Sandrock** of the Office of the Chief of Air Force Chaplains.

Chaplain J. Edwin Orr, Ph.D., conducted a teaching mission at the White Sands Missile Range in April. He was a Base Chaplain at Westover and Chaplain-at-Large of the 13th AF during WW II. He has visited 140 of the 150 countries of the world and is available for speaking engagements, civilian and military. He has written a score of books, translated into many languages. Chaplain Orr is also associated with International Christian Leadership.

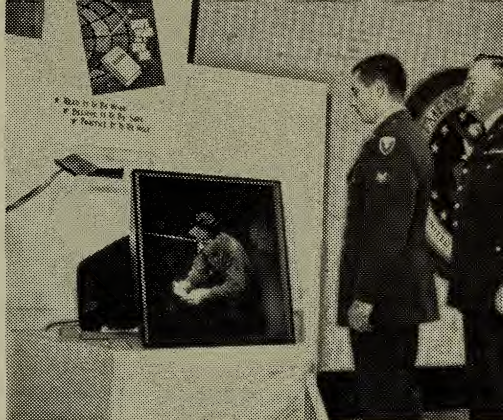
Chaplain (Lt Col) Herman Dicker, Fort Hamilton Post Chaplain, officiates at Hanukkah service while Mrs. Matty Kahn, Navy employee at Brooklyn, lights the first candle.

Dr. and Mrs. **George W. Cummins** completed a tour of 75 military commands in 23 nations during which they contacted 245 chaplains. During the 70-day trip, Dr. Cummins preached, counseled, and visited chaplains and their wives.





Sheila Tajima, junior Girl Scout from Troop #146, Sagamihara, presents gift to resident of Asakawa Old Folks Home.



Chaplain (Maj) Herbert S. Edge, Brooklyn Terminal Chaplain, and SP/4 John E. McCracken, chaplain's assistant, view the Universal Bible Week display.

Seven out of 100 U.S. Senators are "Preachers' Kids"—six Methodists, and one Baptist. Bottom picture, L-R: Sen. A. Willis Robertson, Va. (Baptist); Sen. B. Everett Jordan of N.C.; Sen. George McGovern, S.Dak.; Sen. Walter S. Mondale, Minn.; Sen. James B. Pearson, Kans.; Sen. John G. Tower, Tex. At right is the seventh, Sen. Ross Bass, Tenn. Senators Mondale and Pearson are now Presbyterians. Five are Democrats; Pearson and Tower, Republicans.





School Supt. Catalino D. Guzman talks to new pupil while Chaplain, Col, Meredith P. Smith, Clark AB, Philippines, and Teacher Emeteria Tolenda look on. Classes were inaugurated under the supervision of the city's public schools and 200 children were enrolled in grades 1-3. Chaplain Smith helped in getting schoolteachers assigned to the village.

SEMINARIES AND CHRISTIAN COLLEGES

The Reverend **Carl A. Volz** was installed as assistant professor of Historical Theology at Concordia Seminary in St. Louis, Mo., announced **Dr. Alfred O. Fuerbringer**, president.

Dr. John C. Bennett, president of Union Theological Seminary, New York, delivered the sixth annual Alexander Graham Bell Lectures at Boston University.

Dean **Robert H. Hamil** of Boston University's Marsh Chapel announced that Roman Catholic Mass is now being celebrated in the chapel every Sunday at 12:15 p.m. The Newman Foundation of the University is in charge. Sunday masses were previously conducted at the small chapel in Newman Center.



Chaplain, Lt Col, **Floyd M. Patterson** was given the Armed Forces Chaplain of 1965 Award by the Reserve Officers Assn. Chaplain Patterson is assistant command chaplain at HQ, Air Training Command, Randolph AFB, Tex.

NEWS BRIEFS, UNITED STATES

An international literacy seminar, the first sponsored by the Committee on World Literacy and Christian Literature of the National Council of Churches, will be held in Jerusalem, Jordan, May 17 through June 11, 1965. **Dr. Floyd Shacklock**, Lit-Lit director, said that plans are being made to bring together a select group of church-related specialists to share their experiences and methods. There are a minimum of 700 million illiterate adults in the world and each year adds millions more.



LCDR A. F. Jensen, CHC, USN, was presented a certificate of appreciation by Capt G. E. Minor, commanding officer of the USS *Pine Island* (AV-12). Presentation was made on behalf of students and faculty at Commercial High School, Naha, Okinawa, for books for library and equipment for the physical education department, contributed while ship was in area.

The Reverend **Klaus Thomas**, head of the Suicide Prevention Clinic in West Berlin, Ger., is spending a year on the staff of St. Elizabeth's Hospital in Washington, D.C. He had concluded a tour as lecturer which



Bishop W. A. Smith, chairman of the Methodist Commission on Chaplains, completed a Far East tour by visiting the USS *Oklahoma City* (CLG-5), flagship for the U.S. Seventh Fleet in Yokosuka. CDR C. K. Moore, executive officer, explains ship's mission. CDR M. S. Carpenter CHC, USN, ship's chaplain, was his host.

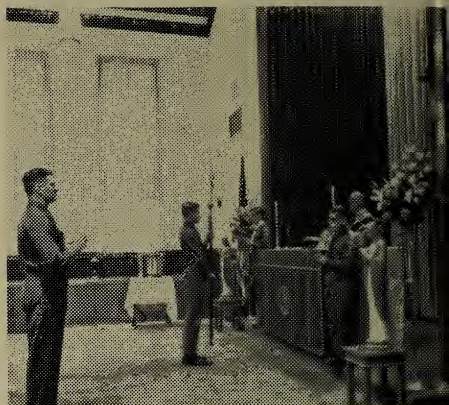
took him around the world, through the Far East and western United States. Dr. Thomas has also written a book on the *Handbook for the Prevention of Suicide*, which is now being translated into English.

Chaplain, Maj, Simon H. Scott, Jr., Base Chaplain, Sondrestrom AB, Greenland, attended ordination service. First row, L-R: Pastor Kurt Hahn Kristensen, who was ordained; Provst Svend Erik Rasmussen; Chaplain Scott. Second row; L-R: Pastors Henrik Wilhelm; Motzfeldt Hammeken, Efa Josefsen, Samuel Olson, Niels Lyngne and Bendt Laynge.





Metropolitan Ministers' Fellowship of Greater New York visited Col C. A. Kennedy, Jr., Deputy Commander (back row, left) Brooklyn Army Terminal, and Chaplain (Maj) Herbert S. Edge, Terminal Chaplain (back row, right).



Boy Scouts from Carlisle Barracks, Pa., served mass at the AWC Memorial Chapel Center during the 55th observance of Boy Scout Week. Chaplain (Lt Col) Richard F. Wersing said mass.

Special offering taken on Universal Bible Sunday at Fort Carson, Colo., was presented to the Gideons who left several thousand New Testaments with troops. L-R: Chaplain (Lt Col) James R. Barnett, Division Chaplain; Chaplain (Maj) Theodore W. Quelch, Asst. Post Chaplain; Lionel A. McCann and Lester D. Moore, Gideons; Chaplain (Lt Col) Wilbur H. Green, Deputy Post Chaplain.





Chaplain (Col) Herman H. Heuer, Army War College, accepts brass plate from Mrs. Wilmot R. McCutchen, president of Senior Army Daughters of Carlisle Barracks, Pa.

Chaplain (Lt Col) **George W. Almond** suffered a stroke while on duty and died at the U.S. Army Hospital, Fort Riley, Kans. The funeral service was conducted by Chaplain (Col) **Lonnie W. Knight** and Chaplain (Lt Col) **Allen C. Edens** in the post chapel and burial was at Omaha, Neb.

Two carved oak screens were dedicated at the Washington Cathedral's War Memorial Chapel in February in memory of 600 officers and men of the 28th Marine Corps Regiment who lost their lives in the Battle of Iwo Jima. The screens were a gift of the surviving regiment veterans who captured Mount Suribachi and raised the flag. The scene is depicted in one of the stained glass windows of the chapel. The address of dedication was given by Lieutenant General **Leonard**



Chaplain (Col) Ralph H. Pugh, American Baptist, has assumed command of the U.S. Army Chaplain School, Fort Hamilton, N.Y., replacing Chaplain (Col) Gregory R. Kennedy, who retired from active service. Chaplain Pugh has been on active duty since March, 1941, and has served many significant assignments at bases in this country and overseas.

F. Chapman, Jr., Marine Corps Chief of Staff, and accepted by The Very Reverend **Francis B. Sayre, Jr.**, Dean of the Cathedral.

Recipient of the first annual awards for American-made motion pictures of outstanding significance and artistic merit by the National Council of Churches' Broadcasting and Film Commission went to *Becket*, *Fate Is the Hunter*, and *Fail Safe*.

MIDDLE EAST CAP CHAPLAINS MEET

Forty volunteer Civil Air Patrol chaplains of the six-state Middle East Region met at Bolling AFB, Md., for two days last March. Chaplain Lt Col, Peter A. Carlton and the National Capital Wing were hosts. Region Chaplain, Lt Col, Emil Shultz, presided.

Chaplain, Lt Col, George M. Hickey, national headquarters chaplain, and members of his staff from Ellington AFB, Tex., attended the meeting to discuss the program of recruiting chaplains, chaplains' duties at summer cadet encampments and special activities, and the cadet aerospace training program.

Chaplain, Lt Col, GrayDon E. TerBush of the Office of the Chief of Air Force Chaplains, was the dinner speaker.

Dr. **Stanley I. Stuber**, director of Association Press, selected the ten top events in the world of religion during 1964 as follows: 1. Third Session, II Vatican Council; 2. Nobel Peace Prize to Dr. **Martin Luther King**; 3. Pope **Paul's** visits to the Holy Land and India; 4. COFO Mississippi Summer Project; 5. First Faith and Order Conference at Nottingham, Eng.; 6. Formation of *Bornholm* of the European Conference of Churches; 7. First Negro moderator, Dr. **E. G. Hawkins** by United Presbyterian Church, U.S.A.; 8. Assembly of United Church Women in Kansas City, Mo., condemning extremist groups; 9. Controversial sermon of Dean **Francis B. Sayre, Jr.**, at National Cathedral; 10. General Convention of the Protestant Episcopal Church.

May 7 was observed as May Fellowship Day by the United Church Women in 1,000 communities throughout the fifty states who joined ranks for an all-out but nonviolent war on poverty.

Chaplain (Lt Col) **John W. Fritts** has assumed his duties as Assistant

Post Chaplain at Ford Ord. Just prior to his new assignment, Chaplain Fritts served with the Military Advisory Group in Vietnam. Chaplain Fritts was an infantry officer during WWII and participated in five campaigns.

BOOK REVIEW

The Student's Guide to Military Service by MICHAEL HARWOOD. Appleton-Century Press. 1965. 284 pp. Cloth: \$5.95. Paperback: \$3.95.

A new edition of a guide first published in 1962. Military requirements are constantly changing so it is good to have this new edition of a helpful guide. Discusses how to decide when and in which way to fulfill one's military obligation; advancing education while in the service; new reserve programs and the like.

PHOTO CREDITS: Pages 3-10, George Rowen; pages 28-30, Jack B. Kemmerer; page 55, VA; page 58, International Christian Leadership; page 59, Methodist Information; page 60, Del Ankers; pages 56-63, US Air Force, US Army, US Navy.



**Executive Staff, The General Commission on Chaplains
and Armed Forces Personnel**

Left: The Rev. A. Ray Appelquist, Executive Secretary

**Right: The Rev. Lawrence P. Fitzgerald, Director, Department of Ministry to
Armed Forces Personnel**

Contributors

IRENE MURRAY is the assistant editor of **THE CHAPLAIN**.

GEORGE ROWEN is a photographer with Visitors' Service, United Nations, United Nations Plaza, New York, N.Y. 10017.

CLINTON GRENZ (Capt) is an Army chaplain now with the Third Missile Battalion, 7th Artillery, APO New York 09036.

BURL HUNT is assistant professor with the School of Education, Kansas State University, Manhattan, Kans. 66504.

RAYMOND L. SHOEMAKER (Brig Gen) is the commander, 38th Brigade (AD), APO San Francisco, 96570.

H. W. JOHNSON (Maj) is chaplain at the Royal Military College of Canada, Kingston, Ontario, Can.

JACK B. KEMMERER is a freelancer living at 4407 W. 61st St., Los Angeles 43, Calif.

KLAUS J. HERRMANN is assistant professor, School of Government and Public Administration, The American University, Massachusetts and Nebraska Aves., N.W., Washington, D.C. 20016.

